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THE CHRISTIAN CENTURY

Vol. XXXV

June 27, 1918

Number 24

American Manhood In the War

By John R. Mott

Faith in War Time

By Burris A. Jenkins

JUN 25 1918

CHICAGO

The 20th Century Quarterly

For Adult and Young People's Bible Classes

Edited by Thomas Curtis Clark

Makers of the Quarterly:

John Ray Ewers
William Dunn Ryan

Herbert L. Willett, Jr.
Prof. W. C. Morro

The governing purposes in the preparation of this new Lesson Quarterly are two: (1) To afford all necessary aids for a thorough and vital consideration of the International Uniform Sunday School Lessons; (2) To edit out all features of conventional lesson quarterlies which are not actually used by and useful to the average class. This quarterly will be based upon many years' experience of the makers with the modern organized class.

Features of the Quarterly

Getting Into the Lesson. This department will be prepared by William Dunn Ryan, of Central Church, Youngstown, O., who has one of the most remarkable schools of adults in the country. Mr. Ryan will present the backgrounds of the lesson.

Clearing Up Difficult Points. Herbert L. Willett, Jr., whose extended experience and study in the Orient have made him an able interpreter of Scripture facts for modern students, will have charge of this department. His will be a verse-by-verse study.

The lesson text (American revised version) and daily Scripture readings will be printed for each lesson. The Quarterly will be a booklet of handy pocket size.

The 20th Century Quarterly will begin publication in the Autumn. Send us your name and address and we will mail you free sample copy some time this month. Other information concerning the Quarterly will be published from time to time.

The Christian Century Press

700 East Fortieth St.

Chicago

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An American “Beside the Bonnie Briar Bush”

By EDGAR DeWITT JONES

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The Christian Century Press
700 East Fortieth Street, :: Chicago

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXV

JUNE 27, 1918

Number 24

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY BROWN :: THOMAS CURTIS CLARK, OFFICE MANAGER

Entered as second-class matter, Feb. 28, 1902, at the Post-office, Chicago. Published weekly by Disciples Publication Society, 700 E. 40th St., Chicago

Subscription—\$2.50 a year (to ministers, \$2.00), strictly in advance. Canadian postage, 52 cents extra; foreign, \$1.04 extra.
Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

Men and Millions Movement Not to End Now

REPORTS of the great success of the Emergency Drive of the Men and Millions Movement are heartening us all from week to week. Elsewhere in this issue of The Christian Century the secretaries, Doctors Cory and Miller, say that the pledges received in the past four months are over \$1,900,000, and later unofficial information encourages us to believe that the \$2,000,000 goal has been gained. The amount set out to be reached in this climacteric drive was \$2,500,000, which represented the unfinished portion of the original quest for \$6,300,000 plus an additional \$1,000,000 that was taken on last March —\$7,300,000 in all. The present report thus means that the Men and Millions Movement has secured a grand total of \$6,800,000 in pledges, lacking only a half-million dollars of fully gaining their enlarged objective.

This, taken in comparison with past achievements, is stupendous news for all Disciples of Christ. It marks a new day, with new standards of giving and a new scale of missionary, benevolent and educational endeavor. The payment of these pledges is the duty next in line, and every donor should see to it that the Movement is relieved of any burden in the matter of turning his promise into cash. We wish to add a reinforcing word to the call of the secretaries, who now ask pastors and all churchmen who were active in securing the pledges to take equally active steps to facilitate their payment. The needs for which these offerings were pledged are at this time critical. The money paid in now will have an enhanced value compared to that paid later. The emergency in all the benevolent, educational and missionary departments of the church still exists, has, indeed, become more acute since the first con-

fession of its existence was made last Spring. Wherever it is possible for a pledge to be redeemed at once, the donor should be encouraged to redeem it. Most of the \$2,000,000 pledged in the Emergency Drive was to fall due on July 4. That date is full upon us. And it should be signalized by an avalanche of gifts arriving at the Cincinnati office of the Men and Millions Movement.

* * *

The notion has gotten itself pretty generally established that the Men and Millions Movement would come to an end with the attainment of its financial goal. This is a mistake that should be decisively corrected in everybody's mind. The Movement is to go straight on. It has become a permanent piece of the organizational mechanism of the Disciples of Christ. If there was at the beginning of the Movement, four years ago, a subconscious assumption on the part of leaders and the churches that the Movement was to pass with the accomplishment of certain specific tasks, there was, fortunately, in its legal charter, no time limitation either express or implied. We say fortunately, because the Movement in its actual procedure has demonstrated its indispensableness as a permanent function of the churches, and we are glad to hear that positive steps are being taken to project its work for the future on a basis of permanency.

The taking of these steps calls for some interpretation; it involves a re-conceiving of the work of the missionary and benevolent secretaries and of the heads of the colleges. The essential task now committed to the Men and Millions Movement is the promotional function of all the

general work of the Disciples of Christ, thus theoretically delimiting the function of the present officials, both secretaries and college presidents, to *administration*. This seems to be the way the labor is to be divided in the future.

* * *

The best way to understand this new phase in the evolution of our organized work is to remind ourselves of the relation which the Men and Millions Movement assumed to the societies and colleges four years ago. It was essentially their promotional instrument for raising the special fund that has now been virtually completed, and for recruiting life volunteers for Christian work. While this special campaign was going on the societies and colleges restricted their independent solicitations so as not to conflict with the solicitations for the Men and Millions fund in which they were all to share. It was felt that the large fund could only be raised by united, non-competitive effort. Now that the special campaign is finished, everybody sees that not only could that particular large fund be raised save by unified effort, but no large and worthy thing can be done in promoting missions, benevolence and education among our people save by permanent unification of the promotional agency. So, while it was doing its own special work, the Men and Millions Movement was forming itself into a tool indispensable to the adequate doing of the regular and permanent work of the churches.

It is, therefore, to continue its existence and activity, no longer in raising a special fund over and above the routine receipts of the societies, but in the development and expansion of these routine receipts to the equivalent of and beyond the total amount reached by the combined special and regular receipts of the past four years. All the regular machinery of the societies and colleges for promotional work will, therefore, be taken over by the Men and Millions Movement, and united in one comprehensive plan for reaching the churches in an adequate way with the imperative appeal of these world-wide duties.

This will explain, for example, the taking over by the Men and Millions Movement of the new missionary magazine into which the present five or six independent society periodicals are to be merged. This monthly magazine, beginning publication in October, is to be an important medium of promotion for all missionary interests. Logically, the Men and Millions Movement should be responsible for its publication and its character, as they are responsible for the whole promotional side of the work. Other changes will appear desirable, no doubt, with the unfolding of the plan to bring these societies organically together in one organization, capable of meeting the brotherhood as one cause instead of as many rival causes.

* * *

The effect of all this will be far-reaching. It will tend to develop specialists in all our enterprises. Our secretaries will now become administrators of the funds secured from the churches and will be relieved of the burden of devising more or less petty ways and means of raising their budget from year to year. Relieved of this sort of anxiety, they will be able to project their work with farther-seeing statesmanship than under the old régime. Our

secretaries should double in stature in our eyes as they go about their new work in the new way.

Especially should our college presidents become more significant figures in our general church life. Henceforth the college president should have his true character revived as an administrator of education, not as a mere solicitor of money. There will be, perhaps, some difficulty in getting the college president to adjust himself to the new order and to trust his institution's future to the share it may have in a great common fund which all college servants will be called upon to help raise. But every institution must make its president see that the day of college dependency is past, that our educational system as a brotherhood, is one, and that the largest blessing to each institution will come from a policy of sharing the common burden of all.

* * *

What is the relation of all this to the General Convention of the Disciples of Christ, the new order of things which the churches have through many years been trying to evolve and have at last succeeded in establishing? The relation is very close, indeed, it is vital. We must not think of the Men and Millions Movement in its new status as in any sense displacing the General Convention. The convention is related to the Men and Millions Movement and to the society administrative boards as form is related to function. While the function has been defining itself in actual practice in the past four years, the form through which it can operate has been in process of creation. Providentially, both are ready at the same time. The task of bringing them together, of fitting this new function into this new form is the biggest piece of business that will come before the churches when their representatives gather at St. Louis next October. The Disciples are making heartening progress. Their faces are toward the light. Having set their faces that way, they will never turn back.

Patriotism and Religion

SUNDAY before the Fourth of July this year has a special significance as a time for patriotic sermons and addresses. The great patriotic anniversaries are being observed once more and the people expect their churches to sound forth the patriotic note.

The frequency of the patriotic service in these war-times will take away from our churches their religious atmosphere unless there comes into patriotism a richer and deeper note. The old spread-eagle oratory of the Fourth of July fifty years ago has come back again, only now the enemy is Germany and the American temptation to brag is occasioned by the presence of our troops in France.

The old patriotism declined because it had no depth of root. "America right or wrong" was its most fundamental utterance. Such a patriotic attitude has no place in our churches. Were no other patriotism possible, we might come to look on patriotism as one of the arch-enemies of religion.

Let the Old Testament be our teacher in combining patriotism and religion. In the prophet of old there was

no dividing line between love of God and love of the nation. The prophet felt no call to defend his nation right or wrong. It was his business to help it be right. Nor did he feel that religion was altogether a mystical and esoteric thing that would lose its quality when brought into contact with every-day life. The religion of the prophet was practical and patriotic; his patriotism was discriminating though ever loyal.

Unless God is indeed a respecter of nations, we have quite the same right to inquire his will for America as did Isaiah to seek his will for Judah. And we can be equally sure that if America submits her will to God, she may claim his blessing in every emergency.

A Metropolitan Headquarters

THE action taken by the three missionary societies—Foreign, American and Woman's—at Kansas City last fall, looking toward their unification in one comprehensive society with three or more departments, has met with general favor among all persons informed as to the statesmanship of missionary administration. In the practical carrying out of the plan it seems that the single consideration yet awaiting decision is the question of a permanent location for the united board. At present the American and Foreign boards are located in Cincinnati, while the Woman's board has headquarters in Indianapolis. Whether to locate the united board in either of these cities or in some other city is the problem under discussion.

It is increasingly clear to those who have given any serious thought to the question that the location of the headquarters of the Disciples' missionary enterprises is a matter of great importance. The opinion has been steadily forming for many years that these enterprises were handicapped by the fact that they were centered in the smaller cities, thus limiting their prestige and cooperation with the boards of other great communions and more or less isolating, if not provincializing, our brotherhood itself.

This growing opinion naturally gravitates to the two metropolitan cities of the country, New York and Chicago, as affording the only adequate locations in which the propagandist work of an ambitious and vigorous people like the Disciples should have its radiating center.

Strong cases are made out for both these cities. For New York it is urged that the presence of a number of other mission boards there would facilitate cooperative policies. Moreover, the fact that all missionaries departing from or arriving in this country on the Atlantic side pass through New York makes it advantageous for the board to be located there.

For Chicago it is urged that all the missionary societies of New York have offices also in Chicago, that the facilities for cooperative endeavor would therefore be virtually as ample as in New York, that Chicago is near the heart of the brotherhood geographically, which fact has both a psychological and a financial bearing on the problem. It is also urged in Chicago's behalf that the city is virgin soil religiously, in a sense not true of any great American city, presenting a unique opportunity to such a people as the Disciples of Christ, and, therefore, that the

Disciples ought to undertake to establish their cause here by an effective propagandist policy in the city and by centering their organized general interests at this point.

What decision will be made does not concern The Christian Century vitally, but we believe the unification of these three societies should be consummated at the earliest practicable moment, and a headquarters established in one of these world-renowned and commanding cities. There is no doubt that all organized work of the Disciples would take on immense increase of power by such a union established in such a metropolis.

Re-Opening the Christian Union Concept

AN NOTEWORTHY illustration of the way a strong mind keeps on growing right through the thickening of years is afforded by a recent article by Dr. J. H. Garrison. Writing in the *Christian Evangelist*, he asks for a radical re-examination of the whole question of Christian unity and of the historic position which the Disciples of Christ have assumed in reference to it. It seems that an aging body cannot rob Dr. Garrison's mind of its perpetual youth. For none but an essentially youthful mind would either sense the need or have faith to undertake the task of re-opening the conceptions which have given foundation and structure to the Disciples' enterprise for more than a century.

Without implying anything as to what the outcome of such a re-study would be, the bare fact that Dr. Garrison who has given his life-time to the advocacy of a well-defined position on Christian unity now sees the need of a thoroughgoing re-examination of that position, is profoundly significant. It strongly suggests the possibility that the changed conditions of the religious world today, together with the new knowledge of the Bible that has been gained since the times of our fathers, would materially alter the basis of Christian unity which they bequeathed to us.

Dr. Garrison takes the cue for his article from an almost equally significant article by Prof. George W. Brown, of Transylvania College, who, writing in the *Christian Union Quarterly*, declares that such a re-opening of the Disciples historic position on Christian unity implies no disloyalty to the memory of the fathers. Commenting with approval on Dr. Brown's article, Dr. Garrison says:

Yes, let us re-study our position, if we are big enough and free enough to do it without calling in question each other's motives. It takes real Christians to do that. We have already outgrown many of the things which have hindered us, and there are others still to outgrow. True, our religious neighbors have got a lot of growing to do also before they are ready for the union Christ prayed for, but we will do well to give chief attention to our own defects and seek to remedy them. We think the outside public has been greatly influenced by our plea for union, imperfectly as we may have preached it, and lived it. But we do feel, with Professor Brown, that the time has come to ask ourselves some searching questions concerning our plea for union and face them honestly and fearlessly.

Concluding his article Dr. Garrison proposes that the Christian Unity session of the St. Louis convention next fall appoint a commission to consider and report a year

later on the question, "What changes, if any, are required in the substance or method of the plea for Christian unity, in the light of our experience and the better understanding of the Scriptures than was possible a century ago, in order to make it more effective?"

This is the sort of undertaking that, as The Christian Century has always maintained, would do more to justify the existence of our Christian Unity Commission than all the round table conferences that could be held in a generation. After all is said, the great contribution of the Disciples to unity is not going to be made through parliaments, but through our own practice. If we can be brought back to the broad highway on which we started out to practice Christian unity, and from which we were deflected by a strange obsession with respect to church ordinances, we will make a unique and, it is not too much to say, a decisive contribution to the most urgent problem the church today faces.

Liquor and the Medical Aristocracy

OF the fast multiplying blows alcohol is receiving these days none is more significant than the straight-from-the-shoulder stroke given by Dr. Arthur Dean Bevan in his inaugural address as president of the American Medical Association in its convention held in Chicago two weeks since. The unofficial attitude of medical science has long been a supporting ground of confidence to the anti-liquor propaganda, but there has always been a certain timidity on the part of the leadership of the professional organization to identify itself too conspicuously with those pertinacious people who were pushing the cause of Prohibition. From this point of view Dr. Bevan's words on so significant an occasion give, so to speak, the right hand of fellowship to Prohibition on behalf of the very aristocracy of the medical profession. He said:

In the slow evolution of civilization many great wrongs persisted for centuries because people had become so accustomed to them that they were accepted as matters of course. They became so intrenched that it required centuries of education or a revolution to extirpate or right them.

Government by autocratic power and divine right without the consent of the governed has been tolerated. Slavery, with its horrors, was defended. The unequal rights of women went unquestioned.

Among these great wrongs, too long tolerated, none has done more injury to mankind than drink. And science and education should eliminate not only the plagues and epidemics, but also the curse of drink from the world.

I want to plead for the united action of the organized medical profession of this country to secure protection by law against the injury that drink is doing to our people, not as a political measure, but as the most important public health measure that could be secured. In this crisis, when we and our allies are fighting not only for ourselves, but also for humanity and civilization, we must organize the entire nation in the most efficient way possible, and this cannot be done without eliminating drink.

One cannot help wishing that Neal Dow and Frances Willard might be raised from the dead in these days to hear such words as these and to see what our eyes are seeing, on every hand, of the fruitage of their pioneer labors.

Leadership in the Anti-Booze Fight

THE federal amendment to the constitution providing for the prohibition of the manufacture and sale of liquor traffic has been ratified by three states, at least, which temperance people had not counted on: Massachusetts, New Jersey and Kentucky. Optimistic temperance folks are saying that the victory will come in April of next year. That is by no means certain and between now and then many a hard fight is to be won.

The particular enterprise in hand, the carrying of state legislatures for the dry cause, must be entrusted to the organization which has the experience and the record of success in such an enterprise, the Anti-Saloon League. Many other temperance organizations have rendered equally valuable service in other phases of the work, but the laws on our statute books that help most were put there by the Anti-Saloon League.

Since the biggest fight and the final fight is now just ahead, there should be no question of funds standing in the way of victory. The temperance fight is a real war emergency measure and should be treated as such and given the same consideration as is given to the Red Cross or the Y. M. C. A.

The liquor business uses up enough coal to account for our fuel problem. There would be no such problem if saloons and breweries were closed. It uses up enough cars on the railroads to account for our transportation problem. There would be but little difficulty in transporting goods if the wet goods did not need to be hauled. The liquor business creates a labor problem by lowering efficiency. It stands in the road of victory by wasting grain and sugar which should feed soldiers and the little children at home.

In the last year in which the church has to give money to the Anti-Saloon League, she can afford to be generous. It will surely be the last year, if we are generous enough. The sacred causes of both religion and patriotism demand that we give John Barleycorn his death blow in the next twelve months.

The Illinois Centennial

HAD not the war obscured everything, this would have been a great year in Illinois. The state authorities have been planning several years to make the centennial of the admission of the state to the union an outstanding event. Even though the war demands most of our energies, it is hardly necessary to forget entirely this significant anniversary.

It is astonishing to find how few Illinoisans understand or appreciate their state history. Illinois fits into the scheme of the nation's life in a most interesting way. Early in its history it was settled by idealists who came to this country under the French flag. After Fathers Joliet and Marquette had traveled up and down its rivers, seeking to save the souls of the Indians, its beauty appealed to them and others and near Kaskaskia the first settlement was made. Here the early settlers lived in peace and amity with the Indians, rivaling that of William Penn and his redskin friends.

When Illinois was suddenly thrown open to settlement in a larger way, following the Revolutionary war, the two strains in our national life united in this state, in the north the Pilgrim blood predominating and in the south the men of the cavalier stock of Virginia being most in evidence.

The great battle over slavery was fought in this state in 1834 with such heat that men were killed for their political opinions. The influential politicians were for slavery, but the people repudiated it and the soil was made ready for Lincoln and Grant. The part the state played in the Civil war is known to us all. No state contributed more to victory than did Illinois.

And now this great state is still more diversified. Immigrants have come from every land. Will this great state lose her idealism, her genial humor and her religious loyalty? With wealth greater than most states of the union and a population exceeded only by two, she might make larger offerings to the national life in the future than she ever has in the past.

The Triangle in Fiction

A Parable of Safed the Sage

NOW, I have a friend who spake to me saying, Thou readest too much Philosophy and Theology and Science. It is not Good for thee. Read no more Heavy Literature for a season, but take a little Fiction for thy Stomach's sake.

And I asked him, What shall I learn in Fiction?

And he said, If thou shalt read the Latest thou shalt learn about the Mystery of the Triangle.

And I said, I know about the Triangle in Geometry, but not in Fiction. And he spake to me a proverb, saying Two are Company, and Three are a Crowd.

So I went to a Book Shop, and I bought one of the Latest. And the title thereof was We Three, and the name of the Writer was Gouverneur Morris.

Now, the Triangle in this book had these three Angles.

They Have Not Died in Vain

Dedicated to the First Fallen at the Front

By Thomas Curtis Clark

THEY have not died in vain—
Those soldier lads who left their tasks and play
At Freedom's call, who smiling marched away
From home and loved, to hold hell's tribes at bay!

They have not died in vain;
Though now they rest beneath the war-swept sod,
A million men shall walk the way they trod
Because they fell—adventurers for God.

They have not died in vain;
Their cold lips speak; the whole world hears their cry,
"To arms! to arms!" The whole world gives reply:
"By these dead heroes Freedom shall not die!"

The Hero was a Bachelor, the Spoiled Only Son of Two Wealthy and Misguided Parents. And the Heroine was a Comely Young Married Woman, the Spoiled Only Wife of a Misguided, Hard Working Business Man. And the third Angle was the Husband of the Heroine, who Toiled hard to get for her Money to spend for things which she did not need, and who did not give her the Spanking which she did need. And all men knew the Hero, that he could not earn his Salt, but lived on the wealth of his Father; and they Despised him. And all Women knew the hero, that he was not a man whom a woman could safely trust, and they all thought him Too Cute for Anything.

And the Hero and the Heroine came to the Husband and said to him, We love each other, and thee we love not. Now, therefore, give us a Writing of Divorcement and let us Marry and be Happy.

And they knew that this was against the Laws of God and Man, yet cared they nothing save for what they called Love.

So they said to him, Give us the freedom that belongeth to our Love, and go thou to the devil Any Old Way that pleaseth thee.

And the Husband was Sore Grieved. For he Loved his Wife with a Great and Unselfish Love which she deserved not.

And the Husband said, In one year I will do even as ye have asked of me if ye still ask it. Only speak not and write not to each other for Twelve Months.

And they promised.

And within the Twelve Months she had time for another Flirtation, with a Yale Student, and then her heart went no more after her lover, but what little was left of it (and there was Mighty Little of it to Start With) returned to her husband.

And within the same Twelve months the Hero had two Love Affairs, one of them Disgraceful, and he forgot the Heroine, and cared no more for her.

And in the last chapter he met a Housemaid, who was going to France to be a Red Cross Nurse, and he married her, and he said, I will even do something with my worthless life; I will go also and work for the Red Cross.

And at the end of the book he Sailed on the Lusitania. And there the book closed.

And when I had read the book I was not so sorry as I had been that the Lusitania went down.

LABOR DIFFICULTIES NOW SETTLED

In recovering from the confusion of the two weeks' strike in the printers' trade in Chicago, it has been necessary for us to pass two issues of The Christian Century, June 13 and 20, but we are enabled to go to press with this enlarged issue, June 27, two days ahead of our usual time. The strike has been definitely settled, and it is our hope that by the time our next issue is ready for the press the confusion incident to the labor difficulty will be fully overcome. We thank our subscribers for the sympathetic understanding with which they have accepted the situation.

THE PUBLISHERS.

The Vision of Daniel

A Study of the Apocalyptic Symbols of the Book of Kingdoms

Fourteenth Article in the Series on the Second Coming of Christ

THE object of the Book of Daniel is not to be mistaken by any attentive reader. A time of bitter trouble had befallen the Jewish nation, and especially the faithful in the city of Jerusalem, in the region of Antiochus Epiphanes the king of Syria. From the Books of Maccabees one learns that this master of Palestine in the seventh decade of the second century before Christ prohibited offerings at the sanctuary, profaned the temple itself by the erection of an altar to Zeus, insisted upon the violation by the Jews of their Sabbath and their feasts, and worst of all, seduced the compliant and attempted to force the faithful to the use of swine's flesh for food and sacrifice, the abandonment of circumcision, and the practice of Hellenic rites. To encourage his countrymen to refuse these offers and defy these threats was the one design of the man who gave this book to the inner circle of Judaism.

The method was simple. He gathered up the narratives of the past relating to the heroism and constancy of Daniel and his companions. These could not fail to effect powerfully the imagination of those who wavered between the desire to remain loyal to the religion of their fathers and the appeal which self-interest made in the direction of apostacy. This uncertainty of temper was further stimulated by the prevalent antagonism between conservatism and liberalism within the ranks of Judaism, and the conflict of sympathies between the pro-Syrian and the pro-Egyptian parties in the capital and its vicinity. To throw all the influence of his dramatic and patriotic message on the side of the ancient faith and against the despot was the urgent effort of this powerful writer. And he used the sacred traditions of the past to the fullest degree.

THE USE OF THE VISION

His most effective weapon, however, was the apocalyptic vision. To put into the mouth of his hero back in the Babylonian age a forecast of events down to the blessed consummation which the author confidently expected as near at hand was to furnish his readers a means of encouragement which could hardly fail of its purpose. Living as he did at the very time when the persecution was most severe, and believing as he did with all the strength of religious passion that the tyrant was very soon to fall, he felt justified in employing any device which would achieve his purpose. Nor must it be forgotten that he put as complete confidence in a supernatural intervention as did the writer of Revelation in a later age. He had but slight use for that national movement which was already taking form in his day, and was destined to free, if only for a few brilliant years, the land of Judah from the oppressive rule of Syria. No more romantic chapter is found in biblical history than that of the Maccabean struggle. Yet our author dismisses it with the half-contemptuous words, "Now when they shall fall, they shall be holpen with a *little help*" (Dan. 11:34.) He no more

imagined that human strength could avail than did John of the Revelation. But in neither case was there a catastrophic solution of the problem. In both instances the divine purpose was accomplished by human means. In the one case by the conversion rather than the destruction of Rome, and in the other by the astonishing successes of Judas the Hammer against the repeated assaults of Syria.

The device of the visions is repeated frequently in the book, and particularly in the second portion. It is like the repeated symbols of the Book of Revelation, which in successive series of sevens—seals, trumpets, bowls and mystic figures—tell the impending destruction of heathen Rome. Here the series are in fours, denoting the successive kingdoms of Babylonia, Media, Persia and Greece. And just as the series in Revelation culminate in the iniquity of Rome and her ruler, and their overthrow by the power of Christ, so in the visions of Daniel the climax is reached in the downfall of the persecutor, Antiochus, and the era of happiness for the holy people to begin at that time. The moment to which all the interests of the book converge is somewhat before the reconsecration of the temple in December 165 B. C. The death of Antiochus occurred a few months later, in the summer of 164 B. C. Neither of these events had taken place when the book appeared, or they would have found an important place in its list of proofs of the power of God. But at the time he closed his message, the author was confident that only a short period intervened before the hoped-for day of victory was to dawn.

THE "SON OF MAN"

Perhaps the most fruitful cause of misconception of the place and purpose of the Book of Daniel is its employment of the title "Son of Man" (7:13) in a manner which in New Testament times became, as has been shown, descriptive of Jesus and his return in the clouds of heaven. The older commentators reasoned that if this passage refers to the coming of Christ, either in his first or second advent, the time-measure of the book must include the first Christian century, and the kingdom with which all its visions culminate must be the Roman rule of the world. To take this view is to misconceive the author's design, and to render hopeless a lucid and satisfactory explanation of his material. The Book of Daniel knows nothing of the Roman empire or of the ministry of Jesus. Its interests are Jewish and not Christian. Its sweep of vision extends to the moment of the fall of Antiochus Epiphanes and the appearance of the purified and liberated Jewish state, which was thenceforth, as the writer believed, to realize the fondest hopes of the seers of the past. The "Son of Man" of the book is not Jesus but the Jewish community, or its mystic angelic representative (7:27). To miss this insistent affirmation of our author is to fail to comprehend his urgent purpose—the encouragement of

those to whom the fall of the tyrant meant deliverance and the coming of the blessed age. That the Book of Daniel was read in the light of a new crisis by the Jews of the first Christian century, including the early Christians, is proof of the strong hold it had gained upon the imagination and the affections of that much harassed people.

THE GREAT IMAGE

The visions of the book occupy the second section, beginning with chapter 7. But it is clear that chapter 2 has also the value of the same sort of picture of the four successive kingdoms whose story led up to the tragic events of the writer's own age, and was to find its culmination in the approaching punishment of oppression and exaltation of righteousness. Here the Babylonian, Median, Persian and Greek kingdoms are represented by the various metals of a great human image which Nebuchadnezzar saw in his dream. As explained by the seer, the head of gold stood for Babylonia and its able and wealthy king; the breast and arms of silver for Media; the belly and thighs of brass for Persia; and the legs and feet for Greece, the empire of Alexander and his successors. The symbolism was the more appropriate inasmuch as the rival kingdoms of Syria and Egypt, the portions of Alexander's empire whose activities profoundly affected the land of Palestine that lay between them, were admirably represented by the two legs of the image. In a similar manner, and as a significant completion of the figure, the feet of mingled iron and clay betokened the alternations of strong and weak rulers among the Seleucids and Ptolemies who ruled in Antioch and Alexandria. In this vision alone of the entire series no mention is made of Antiochus. But in the days of the kings of whom he was one, denoted by the toes of the image, the God of heaven set up an enduring kingdom, the Jewish people, symbolized by the stone cut from the mountain and gradually filling all the earth.

The church has so long been accustomed to think of these great figures of speech as concerned exclusively with Christian history and the fulfilment of Messianic hopes by Jesus that it often fails to do justice to those intense and luminous expectations cherished by the Jewish people in the late centuries before the coming of our Lord. Yet it is one of the commonplaces of all biblical study that the atmosphere of Judaism was tremulous with the great expectation of coming deliverance and enrichment through the intervention of God himself, or of some divinely empowered human leader who was soon to appear. To anyone who as a student of the events of that age is sensitive to such national expectations, it is obvious that the promises and exhortations of the Book of Daniel must have supplied powerful motives to national loyalty and steadfast faith. One must not permit the more convincing program of our own religious heritage to obscure that earlier and often pathetic aspiration which missed its chief opportunity through its failure to read aright the signs of the times, and persisted in looking for a hero-king or a time of national exaltation rather than a world-wide spiritual awakening through the ministry of the Suffering Servant of God.

THE FOUR BEASTS

The first of the real visions of the second portion of

the book follows closely the lines of the dream already described. The seventh chapter, like the other portions of this dramatic work, is put into the mouth of the ancient prophet. He is supposed to have foreseen in prophetic dream the entire course of history down to the writer's time, and just far enough beyond to confirm the confident hopes cherished by that eager spirit for himself and his people in the dark times of their trouble. In this case the four kingdoms are represented by animal forms, but they are of that composite nature that characterizes no actual beasts, but rather the imaginary creatures of the apocalyptic mind. It is also noticeable that they all arise out of the waste of waters, which in the semitic mythology was the home of the ancient dragon of the abyss.

The first beast was a lion with wings, which were later plucked off, and a man's nature and attitude were given it. This represented Babylonia and its king, as did the head of gold in the first vision. The second beast was like a bear, voracious but not swift, seen in the act of devouring a victim, and bidden to continue its depredations. This was the likeness of Media. The explanation furnished by the writer in the case of this entire vision applies only to the fourth beast. But the scheme of the series requires the identifications here suggested. The third beast was a leopard with four wings, denoting rapidity of movement, and four heads which the author evidently regarded as the symbols of four kings, or of world-wide power watching the four frontiers of the earth. This was the likeness of Persia. The fourth beast was a monster of far more terrible appearance than any of the rest, and more devastating in its behavior. This was the Greek empire of Alexander, although it is apparent that the author thinks less of that particular fabric of world rule which prevailed under the great Macedonian than of the cruel and ruthless powers, Syria and Egypt, into which the sovereignty of Greece was soon absorbed.

Then rose the ten horns, like the ten toes of the image, the symbols of the Antiochian and Alexandrian kings whose wars and rivalries made life a burden for the Jews in Palestine. One there was, however, which came up later, smaller in size but more furious, whose human arrogance and cunning are clearly indicated. Here the author reaches the real purpose of all his figurative language in his description of the character and conduct of Antiochus Epiphanes. In his days the final judgment was to come. The Eternal sat upon his throne. In the presence of innumerable multitudes the judgment was inaugurated, and the books of record opened. In spite of the defiant and boastful words of the would-be world ruler, he and his entire heathen power were destroyed. All the world-empires passed away, although their shadowy forms were still represented by the peoples they once controlled.

JEWISH HOPES

Then followed the glorious consummation. One in the form of a Man came into the presence of the great Judge, and to him was given the power and glory which the beasts had successively enjoyed. But unlike them he was to continue forever as sovereign of the world. It is evident that the entire interest of the author is centered upon the destruction of the beast and the little horn, and

the bestowment of universal rule upon the Son of Man. In the most explicit terms he identifies the latter with the "saints of the Most High" (verses 18, 22, 27), either as their personification, or as their angelic guardian and representative. Here there is of course no suggestion of the coming and ministry of Jesus, but a triple affirmation that the Son of Man is none other than the Jewish community, about to receive at the divine hand vindication and reward. So eager is the author not to be misunderstood in either of these references that he expands the vision in the explanation which occupies the closing verses of the chapter, and even adds several features which do not appear in the vision itself. But all of these, as well as the original presentation in the first part of the narrative, make increasingly clear the reference to Antiochus and his approaching end.

It will be noticed that the time supposed to intervene between the moment at which the writer issues his work and the end of the tyrant's career is the familiar apocalyptic period of three years and a half, "time, times and half a time." Even the most distressed of the saints might well summon their courage to wait for the better days to come.

It need hardly be said that no effort has been made to follow the many details of these visions, such as the various characteristics of the beasts, the three kings uprooted by Antiochus, etc., most of which become clear to the careful student of that age. These details may be identified by the help of any modern commentary on the book, especially such a work as Driver's "The Book of Daniel." It is sufficient to observe the perfect familiarity with which the writer records the events of his time in relation to the outstanding features of the policy of Antiochus. And if students are perplexed by the seeming lack of acquaintance on the part of the author with the order of events in the earlier days in which his hero and mouth-piece is supposed to have lived, they must remember that centuries had passed since those times, and historical records were not as accessible or trustworthy as they are today. We are not called upon to reconcile the historical inaccuracies of the Book of Daniel, nor even to point them out. They are obvious to the practiced student of Babylonian and Persian times. We have only to recall that they represent the author's understanding of times far earlier than his own, and from that point of view they seem trivial when put in the perspective of his great parenetic purpose.

The next study will deal with the visions of the Ram and the Goat, the Seventy Weeks, and the Wars between Syria and Egypt, with the symbolism of the Angel Guardians.

HERBERT L. WILLETT.

WE believe that obedience to duty is the way of life, and no one can do wrong without suffering. We believe in truthfulness, honesty of conduct, integrity of character, wise and generous giving, purity of thought and life. We believe that no real harm can befall the righteous in life or death.

C. F. DOLE.

Selling Stamps and Sticking Sermons

By Murvill C. Hutchinson

"SISTER SUSIE selling stamps to soldiers—that's me," mused Parson Goodfellow. The Y. hut had not been so crowded as usual that evening and the good man had had time to recall his troubles. He thought of the fine spirit of his church in granting him leave of absence that he might, as the Fultonian Pantograph had commented, "devote his unusual talents to preaching to our soldiers." In camp he had been assigned to Y hut number 57 and for two weeks he had been at the desk selling stamps, money orders and lead pencils. Undoubtedly, the parson was "peeved." Two weeks serving the saviors of his country and not a sermon preached.

"Say, friend, can you get this ready to mail," inquired a hopeful Sammie as he held up something tied up in an O. D. shirt.

"Probably so, but what is it? Surely not a prayer book?"

"Oh, no, it's the sky piece of some good Indian. Guess he got lead poison about twenty-five years ago. Anyhow, I found this bullet and these elk teeth along with his slats out in the foot hills. Can't you mark it 'bone dry' and mail it to my girl back in old Mizzu?"

The parson wrapped and mailed the package and thought of poor Yorick.

"Whattilcostto mail this letter to Siam?" asked the next in line. Now, the parson knew the way to, the whereabouts of, and the cost of transportation to heaven, but as for Siam, it was out of his territory. But the letter was mailed to the missionary father in Siam because the parson, though lacking in knowledge of postal rates, had that something which is said to remove mountains.

We surmise there is a growing need for a School of Religion for United States mail clerks.

"Gimme them scissors," demanded a red-faced soldier, who, forthwith began to hack at a photograph of a woman and two little children.

"Why, hold on, man, what are you doing?"

"As I damplease. Say, friend, these here kids is all right, and I want to keep them but she—well, I don't want her."

But—well the story was told. There was a chance that she had not played false. The picture was not cut. The parson was thoughtful.

"Sir, I want several money orders, two for fifty dollars, one for twenty-five, one for fifteen and one for six dollars and eighty cents."

"Yes, Captain, we can accommodate you."

The parson-secretary wished he had studied less Greek and more of the ways of business.

"To whom shall I make out the first fifty?"

"Mrs. D-a-v-i-d-s-o-n? All right. And your name, sir?"

"Captain C. Brown."

"Yes, sir. To whom shall I make the second fifty?"

"The same."

"Yes, another fifty dollars for Mrs. Davidson from Captain C. Brown."

Eyes met.

"You see, sir, this is to support my two lads."

"Two lads. Why Captain, I have two of my own back in the parsonage with their mother."

"You are fortunate. She—their mother—died while I was down on the border. The lads are with her mother. Just came from them. They're great boys."

"Yes, Captain, but how can a man 'buck up' after that?"

"Well, friend, nothing can ever really hurt me again. Here is a list for the other orders."

The parson wrote very thoughtfully.

"Captain, you need this, too. Slip it into your breast pocket and tonight just before taps you read the fourteenth chapter of John. You just must be such a father that the angel mother will be proud of you. Here are your orders. They sum up one hundred forty-six dollars and eighty cents and sixty-six cents more for commissions."

"Thank you, friend."

"You are welcome, Captain, and don't forget tonight—the fourteenth chapter of John."

Eyes met. Hands gripped hard.

"Selling stamps and money orders helps to make sermons stick," mused the parson.

Faith in War Time

A Sermon by Burris A. Jenkins

"For the foolish, when they took their lamps, took no oil with them." Matt. 25:3.

THINK it is universally agreed that the five foolish virgins without oil in their vessels for their lamps represent people without faith, without belief or without sufficient faith and belief against the emergencies of life; and this, I take it, was precisely the condition of the world some three and a half or four years ago. The world did not believe strongly enough; it had not sufficient faith. It was not rooted and grounded sufficiently, had not thought things through, but was in a state of intellectual flux and change, a sort of ebb and flow clogged with flotsam and jetsam of the intellectual life.

MUST RELIGION GO?

The cry was raised in Europe and on this continent: "Religion has got to go. Secularism is sweeping all before it." A cry no doubt directly traceable to the luxury and the materialism and the pursuit of commercial ends and aims and individual purposes which characterized the world. Many thought that all religion must go because they had not time for religious meditation; for as Ian MacLaren said, "Meditation is one of the lost arts." And then there were others who had supplanted the old faiths, the old gospel, with some strange, new cults that fitted in with the materialism and the luxury of the time. There were cults of physical healing, mind cures, based upon mere comfort in life, upon bodily welfare. There were strange cults brought in (like noisome streams) from the far East, adaptations of Buddhism and Brahmanism. London was honeycombed with these conceptions, and Boston—the hub of the universe—which somebody has said is not a locality but a state of mind—Boston also was shot through with these strange Oriental views of thought and life. Nor was this condition confined to Boston; it stretched across our country even to the Golden Gate. The foun-

dation upon which we build our social structure, upon which our democracy rests, upon which our hope for the common man is founded, was being shaken from beneath our feet and we were seeking here and there for something to use in its place. We see it now; we did not see it then.

Unsatisfactory, most uneasy was the mental state of the world. It was inevitable that nation must rise against nation; the great conflict was on. The selfish personal view of life which had characterized the five great nations of the world led to this cataclysm, to this terrible catastrophe; and now four years of war it has taken to clear our vision. Not the least of the consolations which come out of such conflicts is that men begin to think more clearly, more unselfishly and more profoundly. That was the direct result of our civil war in this country; moral life was tuned up; a new conception of the mission of man upon earth entered into the minds of our fathers. So today, if we must have war and if we must lose sons and friends and neighbors, there comes to us this consolation at least, that out of the maelstrom, out of the darkness and the clouds comes to us a burst of light of the glory of Heaven, which has not characterized the generations just gone by.

SOME OVERWORKED THEORIES

We have been riding some theories to death. The law of the survival of the fittest has been over-rated and over-done, not only by the German nation, but doubtless by the rest of us as well. The German nation in particular has ridden it to death. None but the fit shall survive, none but the strong shall stand; the weak must get out of the way for the strong; the superman must emerge and the super nation; and the little people and the little man must be trodden under foot and ground into the dust.

We have neglected so long a profounder message—sacrifice for the life of others—the unfit shall survive

through the abnegation and self-sacrifice of the fit. The heart and core and essence of the gospel of Jesus Christ we had forgotten, we had lost sight of; but we see it now. We see it in the blood of the trenches; we see it in the maimed and blinded men who come staggering back from the battle line; we see it in the starvation which stalks across Europe and threatens even our shores. We see it in the tug at the heart strings, and we feel it in the darkness of the night when we yearn for that which is more precious than our own lives, out yonder in the danger zone. We are beginning to understand that here, in these emblems of this broken body and out-poured life, is after all, the solution of the problem.

THE SECOND COMING

Now in these days, as we are trying to settle back into line, as we are seeking to collect our thoughts and to find the philosophy which shall enable us to endure the tremendous strain of the time, it is quite natural, is it not, that the human mind should go off into vagaries, should fly off at tangent, should clutch at straws to save itself? Men question and doubt whether God sits on His throne, in days like these. It is quite natural that they should; and as a result, the pulpit rings out with strange messages about the coming end of the world. Men are writing books and articles about the advent; men are making mathematical calculations, and proclaiming from the public rostrum that this is the end of the age; that the world is about to draw to its end, to melt with fervent heat and the heavens be rolled up as a scroll. I believe that the usual prediction was that the world was to end last February; but it still seems to be jogging along, "rolling down the ringing grooves of change."

I would rather believe that this is not the end of the ages; but that it is the beginning of a grand, new age; for I think that is nearer to the truth. There is nothing in the Bible about this present war, not one single word. There is nothing in the prophecies of Isaiah, Jeremiah, Ezekial or Daniel, not a thing in the book of Revelations about this present time. Those books were written for a time that long since has rolled into the past, and if there is anything to be reasoned from the repetition of history, anything to be reasoned from the story written in the crust of the earth, then the chances are that this old world shall continue for thousands and millions, perhaps, of years to come.

When you and I behind the veil have passed
O, but the long, long time the world shall last!
And of our coming and departure heed,
But as the sea's self should heed a pebble cast.

SIR OLIVER LODGE AND SPIRITISM

Then there are other beliefs, such as spiritism, communion with souls of the loved and lost. It is not to be wondered at, is it, that men like Sir Oliver Lodge, who have lost their precious sons in the conflict, should want to commune with those sons and should imagine that they did commune with them? I do not wonder at it. Perhaps if I were in the same position, I might do the

same thing, but not being thus tested and tried, as yet, I can stand apart and look somewhat coolly, at least, upon the evidence which they claim to have procured for their line of thinking; and I cannot find those evidences sufficient—shot through as they are with the ignorance of mediums who cannot even speak the ordinary English language clearly and plainly and who translate for us the sayings of the dead—most monstrous, most unbelievable. I am compelled to reject all the stories that I have heard of piercing behind that veil. Somehow it seems to me that history will repeat itself and that since none come back from that narrow house, since from the voiceless lips of the unrepenting dead, we have heard no sound for all these ages, it is difficult for me to believe that we shall begin to hear them now.

No, the old beliefs, the tested and the tried beliefs, the beliefs that we heard our mothers tell us at their knees, the beliefs in which we were grounded and tutored in our kindergarten days, the beliefs that have been tried by centuries and millenniums, the faith that is woven in the very warp and woof of our social structure and our democratic ideals, these old faiths are the faiths for these dangerous and trying times.

THE ONLY WAY OUT OF THE SHADOWS

I see no way out of the shadows except by that life, by that light that has shone since Jesus walked by Galilee twenty centuries ago.

I know that those faiths are susceptible of different draperies, different statements, with changing ages. I know, indeed, that it is essential to their well-being that they should be re-dressed and re-presented from time to time. There, in my judgment, is where the liberal mind has its advantage in these days of shift and change. The conservative who says thus and thus was it handed down from the fathers, thus and thus must it be believed and interpreted, is at a great disadvantage in these days of trial. It is the nimble mind, the agile intellect, it is the open spirit that can light on its feet, which stands when other men's faiths are reeling and shaking beneath them. I think it a great advantage that men assume and are able to assume that these old faiths must for different times be stated in different terms.

Now let us glance briefly at a few of those old faiths and see whether or not they form the basis for the present day, the structure that we are trying to build upon; whether or not it is true that out of them, injected into the centuries and restudied for a new and glowing age, we shall find the solution of our problems.

"God's in His Heaven." The same God sits yonder behind these war clouds that lower over our heads Who sat there and guided Abraham in his journey across the desert of Mesopotamia. The same God sits yonder, keeping watch above His own, that guarded Savanarola and all the martyrs of the Spanish inquisition. The same God is yonder that led my father and your father across these Western plains, to blaze a trail in the desert, a highway for a coming civilization. The same God is yonder that led you and me as little children,

when our footsteps were tottering and feeble, through the trying days of infancy and youth. The same God is there Who looked down with pitying eye upon us when we laid our mothers, you and I, beneath the sod and under the weeping willows.

IS GOD IN HIS HEAVEN?

People are asking: Is it possible that God can be in the Heavens now when so many fine young lives are being taken out of the earth; when blood darkens the rivers and crimsons the ground; when the nations are thunder riven, are split and broken; when little children are sent wanderers on the face of the earth? Is it possible that God still reigns? Yes, my friends. God is in His heaven!

In the last two weeks, I have been over the length and breadth of these two states, Kansas and Missouri, the most God-blessed country that ever the sun smiles on, the richest and the most beautiful, the most peaceful and the happiest. I have ridden the country roads and looked in through the windows where the firelight was reflected in the faces of contented, happy people. I have seen the little children gather in swarms around the doors of the country school houses. I have seen the farmers tramping or riding through their fields and the great rich loam rolling from their plow-shares and smelling sweet in the spring air. I have seen the dogwood and the red bud decorating the hillsides, and in the valley the violets making a purple carpet under the great trees of the forest. I have seen the apple blossom and the plum and the cherry breaking out in the orchard; and I have listened to the hum of the early bees, beginning their summer of industry.

GOD SPEAKING IN NATURE

Can all this, so beautiful, so fragrant, so rich and so strong, go on as it has gone on for generations, unless He is there in His heaven, keeping watch above His world? If He does not speak to us in these spring days, in this greenery and these flowers that smile in our streets and yards and parks, then are we deaf, deaf indeed, to His message. Over against the roar and the din of conflict comes the quiet of the pastures and the fields and God makes both, sees both, is behind both.

Immortality is springing again from the ground. The life that has been buried through the winter, and those lives that are lost in the battle fields, in the camp and in the hospitals—those lives are not lost at all! Because they disappear from our sight, shall we doubt all, Oh ye of little faith! We foolish ones who have not provided oil for our lamps in the dark days, shall we doubt that those young souls, resplendent in their heroism, have died? They have not died. Life is not measured as to its length by years and by decades. Some of those who go out into the night earliest, have lived longer than Methuseleh, longer than the white hair of four-score years and ten, for life is to be measured by thoughts, by emotions, by high aspirations and heroisms. That is what makes life long; and if some of these boys must die on the fields of France in their twenties, they will have lived longer than we, their fathers, lived.

They have not passed, nothing that God makes ever goes out of existence. Then if it is true that no atom of his created material universe can ever be cast to the void or to the heap, is it not much more true that an immortal soul, made in the image of His soul, can never die, can never fade, can never be lost?

THE WORLD HAD FORGOTTEN CHRIST

Crowning all, the essence of it all, spirit of it all, is the faith in the Lord Jesus Christ. We had forgotten Him before the war; and we have not hesitated to say so, since—that we forgot Him. We did not talk about Him much, we did not appeal to Him much, we did not think of Him much; but now the White Comrade strides over those trenches in France and Italy. The soldiers' friend is in the huts and the barracks. They do not talk about Him, but they think much about Him. They do not go over the top without appealing to Him and asking His help and His strength. Lying in the hospitals during the long, weary days and nights of pain and weakness, they turn to Him and ask His presence and He answers and He comes.

Jesus Christ never was so much in the world as He is in the world today, at this hour. He is here in the rolling trumpets of the war, in the rumbling of the cannon wheels, and the reverberations of the great artillery. He is here and marching over these fields of ours. With His own increasing purpose He comes. He comes to teach a despot that the age of despots is forever done. He comes to teach the common man that the new age of freedom is come to every man. He comes to teach the warring peoples of the earth that they must be linked together in a United States of the World. He comes to teach that the brotherhood of man, which for two thousand years we have been trying in vain to grasp, is at last dawning in the hearts of men. He is teaching us in the thunder of His footsteps on the foughтен fields of France.

The enemy does not appeal to Him. We hear, from the Kaiser and his host, much about Gott, the God of Israel, the God of the Norse. We do not hear the name of Christ invoked by those who worship Thor and Woden, at this hour. It is among the democratic peoples, the free peoples who believe in the dignity and value of the common man, that Jesus Christ's name is spoken often and His spirit prayed for in hours of danger and of need.

THE OLD FAITH MUST SAVE

Carlyle says that no lie can live long in the world; and he is right. He who said, I am the way and the truth and the life, is triumphing at this hour and He is bound to triumph in the hearts and souls of men. So it seems to me that the old, old faiths—studied differently to be sure, with new words and new slogans and new battle cries—but the same old faith in God, in immortality, in Jesus Christ, the value of the human soul and its infinite preciousness in His sight—these old, old faiths are to be the salvation of our time.

It is a dark time; yes, I know. It is a cloudy time; I am aware of that. These war clouds lower over our

hearts and they will become inkier still before we are done; but it is a great time, too. It is an inspiring time to live. If I had had my choice of all history, I would rather live today than in any period whose record has been written. I thank God that I see the dawning of the great day that is to succeed this bloody hour.

It is a time when the old message should be rung to the hearts of men; when the words of him who spoke, by Galilee and in the city squares and streets of Capernaum and Jerusalem, that old, old message, should be spoken to the hearts of men in no uncertain tone. The pulpit should be no reflex of the city papers, no place to record the events and the issues that we can all read for ourselves in the Associated Press. The pulpit should not be the place merely for an exchange, however valuable an aid, to Red Cross, Red Triangle or White Star. The pulpit should be the place—and it never had a finer opportunity—to ring out the message of this old gospel that Jesus died, God's in His Heaven, Christ is walking the earth; that the souls of men are precious in His sight; that none of them will be lost. That is the message for our time and we need it and have it and neither height nor depth nor any other creature can take it from us. It is our precious heritage.

THE FATE OF TRAITORS TO HUMANITY

It is ours to enlist; to enlist in the first line of defense if we can; but if we are inhibited by sex or age or circumstances, and if we cannot go out yonder to the camp, and to the trench, then it is ours to enlist in the home defence army and every one of us engage in the spirit of Christ our Master in this great conflict. Are you enlisted in one or the other of these armies? If you do not belong to the first line and cannot wear the khaki—and it is an inestimable privilege to wear it today—then have you enlisted in the home line of defense that stands behind the boys in olive drab, or are you sitting at ease, closing your ears to the sound of that distant conflict, living delicately, enjoying the blessings of that so prosperous home land and never feeling for an instant the clamor of nerve and heart in answer to the rolling of the gun and the blare of the bugle? If so, then you will hear, as President Bryan of Indiana University has so finely said, an inexorable command some day; that command will come to you enlisting you whether you will or no, conscripting you; and what is worse, you will hear behind it all, the soft tread and the persistent tread of the mothers who are looking for the enemies of their boys.

An artist of the last century painted Napoleon in Hell, surrounded by tens of thousands of mothers whose sons had been slain in his wars. If you are profiteering, capitalist profiteer or labor profiteer, if you are insisting upon your higher wage or your higher returns from investments, while the blood of the boys is being poured in your behalf, capitalist Judas, laborer Judas, selling the lives of your saviors over there in France, for your thirty pieces of miserable silver, if you are at ease and pampering yourselves on forbidden food that our soldiers and our allies need, seeking your own ends and your own aims, you will hear, you will hear one day, the

soft-footed tread of the mothers, seeking inexorably for the enemies of their sons.

In this high faith which is ours, this precious gospel which is ours, it is for us to give, to spend and to be spent, to form the home line which stands like a stone wall behind our lads. Enlist now under the banners of the Lord Jesus Christ, with the blood-clotted cross, and follow His white figure, into whatever danger and sacrifice it may lead.

"Irregular" Communion at a Cantonment

By Robert N. McLean

In The Continent

I had been noised about that the 161st depot brigade was to be removed from Camp Grant. The news brought joy to the men in the brigade, because they felt that the order meant that they would soon be "over there." But the order brought the keenest regret to the religious workers in the camp. Ever since its arrival, the brigade had been quarantined. Secretary Sellard of the Y. M. C. A. had obtained special permission to organize Bible classes and personal workers' groups in the barracks; and he had brought out from the quarantined district such glowing accounts of the fine quality of the men, and the great opportunities for service that every one was anxious to see the brigade opened to all the regular lines of religious effort.

Then came the word that the brigade was to move. However, a request to hold a very peculiar service was made and granted. This was to be—if one can follow all the adjectives—no less than a quarantined union communion service. The men were to be marched into the auditorium of one of the Y. M. C. A. huts, and there they were to have the opportunity of remembering together the death of their Lord. At the same service any who desired such action were to be received into the church of their choice.

The pastors of Rockford were called together to consider it. It must not be denied that there was a little creaking of ecclesiastical machinery before the thing went through; but the significant fact is that it did go through. One man said: "I don't know what my denominational authorities will think about a plan like this. But I don't care. I am ready to risk something and make history, if necessary, that this thing may be done."

The communion service, a brigade lieutenant said afterward, was the talk of the barracks. Men by the dozens accepted Christ and promised to unite with his church during the proposed service.

Then came the denouement. On the Saturday before the special service three new cases of diphtheria were discovered in the brigade, and permission for the meeting was withdrawn.

Things move rapidly in military circles. During the next two weeks a large part of the brigade was

moved. During these two weeks, also, health conditions were decidedly improved. It was 9:00 o'clock in the evening of a busy Saturday when the telephone rang in Y. M. C. A. headquarters. At the other end of the wire was the colonel of the 161st depot brigade. He was calling to find out if the Y. M. C. A. wished to hold that communion service for the men the next day.

There was no time for the personal work which had been done previously; no time, in fact, except to notify the local pastors and to make announcement of the service in all the mess halls of the brigade. First Presbyterian church of Rockford provided the elements, together with its own handsome communion service. Each denomination was represented by a pastor and two laymen. By 7:00 o'clock in the evening, three hundred splendid young men had gathered in the appointed place. It was the same room that was used for movies and boxing matches; but no dimly-lighted, cushion-pewed church ever witnessed more quiet reverence.

It was no ordinary communion service. First there was a brief address which was evangelistic in its tone and which gave men the invitation to accept Christ as their Lord and Master. Then cards were distributed on

which a man might indicate his wish to do just that, and on which he might state also his desire to unite with some church. In all, nineteen cards were signed and distributed according to the expressed denominational preference.

Then came a solemn moment for the ministers. Why have a half dozen different forms of reception? These men were all accepting the same Master; why emphasize differences? So Dr. William H. Fulton, pastor of First Presbyterian church, was persuaded to act for all the churches represented. In the same single service of question and answer all nineteen soldiers confessed their faith in their common Lord and were received at the same time into a half dozen different churches.

Not regular? Of course it was not regular! That was the very glory of it. Most of the great things in human history, indeed, have been "irregular." But it all means that the church as never before is looking her task squarely in the eye. It means that the church really does not care more for her forms and her ceremonies than she does for her Lord. Such things are the promise of the coming day.

American Manhood in the War

An Address before the National War Work Council of the Y. M. C. A.

By John R. Mott

THE journey from which I have recently returned was the fifth extended journey that I have made to the warring countries since the great struggle began.

I came back from Russia nearly a year ago heavily burdened. I seemed to see then the coming crisis, and I shall never cease to regret that I could not more adequately share my sense of the urgency of that eastern situation. If only a sufficient number of people could have seen what some of us then clearly saw, it is my belief that this great war might easily have been ended this year with the saving of perchance millions of British and French and Italian and Belgian and American lives.

I have come back even more heavily burdened this year, and just a few days before I sailed from Europe homeward, busy though I was, I wrote letters to as many people as I could reach requesting them to help me by invoking the divine cooperation to distribute and locate this sense of responsibility upon the American people.

CHARACTER OF THE AMERICAN ARMY

Before we finish today I trust I will have made clear what I mean, and personally I have little doubt that there will be anyone here who will not rise up and take his measure of this great burden, and do so in time so that perchance a year hence or two years hence we will not be regretting that the burden was not taken up by a sufficient number of American people to meet the most critical phase of this great struggle.

Right here let me pause to say that I support to the full what has been said as to the character of the American army. I know that army. Moreover, since this war began I have seen every other great army on both sides of this struggle and have seen them intimately, with the exception of the Turkish army and certain armies of the Balkan states; and I am free to say that with the possible exception of the Canadian army—and I am not sure I should make that exception—there has gone forth to those European shores, or risen up in those European Islands and on the European continent, no body of men averaging so high, as judged by every test, as this army of American young men—the flower of the manhood and the boyhood of this republic.

I was talking with the Provost Marshal at one of the leading ports before I sailed, and he said, "That last lot of 8,000 American soldiers that landed here and crossed through the city—I gathered only four or five bottles from the whole crowd." I was talking with one of our leading generals at the front one day, and he told me of an interview that he had with one of the Roman Catholic chaplains. He said that this chaplain told him that the week before he had had 2,000 confessions, and only three of those confessing told of having stained their garments.

I was having luncheon two or three days later with General Pershing, and with great eagerness he ventured to say that in his judgment not in the history of mankind has there been a body of men averaging higher in per-

sonality and character going forward on a more important errand and animated by purer motives or higher principles. I wish the whole American people could have looked into his eyes and have heard his vibrating voice as he spoke with such intimate knowledge and conviction.

TRIBUTE TO MOTHERS OF AMERICA

Now, what a colossal trust has been imposed upon the Young Men's Christian Association to help maintain these ideals, these motives and this spirit!

I was talking with General Edwards, one of our generals overseas, and I was asking him to explain why it was that our young soldiers, not acquainted with war, had conducted themselves so splendidly as they had. Just the hour while we were in his office I had heard the report how they had been caught between the barrage of the enemy and our own, through some mistake, and they had been punished for hours without being caused to waver. I said, "General, how do you explain it all?" He reflected a moment and gave this answer, which I shall ever treasure: "Mr. Mott, I trace it to the tradition of the American mother."

What a splendid answer! Who can measure the anchoring, the conserving, the inspiring power of American mothers as now being evidenced under the impossible strain of this war?

Again I say a colossal burden of responsibility rests upon us to be true to these mothers, to perpetuate and carry forward their ministry.

SHIFTING OF INTEREST TO OVERSEAS

Since my fourth journey to the war zone the center of gravity of interest of this work has shifted within a few months from this side of the Atlantic Ocean to the other side of the ocean, and this is going to be increasingly manifested.

If you could have stood with me the other day at one of the ports and have seen our men landing, coming down those crowded gangplanks—if you could have looked into their faces, you would not have recognized a weak line in any of them. Their faces were set toward bringing in the coming day of larger liberty.

The word I cabled back to the Committee the very hour I reached Paris was a true word when I said, "I now stand in front of our greatest single opportunity." This I believe. As some of you know, I have seen open doors. I have been traveling among the nations for thirty years. I sometimes think I have done little but see open doors and try to point them out. If it means anything against that as a background, that over there I saw, as you see, the greatest single opportunity of the American people, then let it take on large content in our thinking and in our acting. We will live many days; some of us will live many years, but we shall never look through a door with larger meaning for all that we most value, all that makes life most worth living, than what we see over there today. Oh, with what intensity American fathers and mothers are gazing in that direction—not only those whose sons have gone overseas, but those who see that it is only a matter of a few weeks or a few months when their sons

are to go there. And so I say, the center of heart interest has shifted across the Atlantic.

TREMENDOUS TASK OF THE Y. M. C. A.

It is a marvelously comprehensive thing we have been asked to do over there. We have been sent over there not to represent the ministry of the Y. M. C. A. as we understand it in this country. That is the smallest part of our task. It would be a great thing to extend that ministry to the men of our own country and of other lands who are now in France, but we have been asked to do more than that—we are to represent to all of those American sons and brothers not only the Y. M. C. A. of America, but we are to represent to them and be to them for the time being the American home, and this is a tremendous responsibility. We are to represent to them the American school and college. We are to represent to them the best phases of American club life and all that is best of the American stage. We are to represent to them the American churches, and what a great responsibility that is! If we do not do it hand-in-glove with the chaplains it will not be done. It is a comprehensive ministry.

It is not to be wondered at that it has at its back the good-will of every thoughtful person in our native land, regardless of political or religious affiliations. The American nation is behind us. That should not only cheer us, however, but should also increase the sense of burden of the responsibility because those who are behind us with

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their good-will will follow us with judgment unless we represent faithfully that with which they have charged us.

RAPID GROWTH OF THE NAVY

The continuity of the ministry of the Y. M. C. A. to the American soldiers, and increasingly also to the American sailors, should impress us. It must, I think, even at long range. You have noticed the closeness and extent of that continuity here at home, where an effort is being made to keep in touch with the boys at every possible point, picking the men up on the troop trains that bear them to the cantonments, seeking to touch them at every possible point, following them to the ports of embarkation, and there massing our forces so that the very last impressions they receive of our country will be impressions of cheer and hope and good-will. But there most of us have lost sight of this intimate ministry.

And here let me pause to say that we perhaps have not realized the increasing importance of the Navy. This was borne in on me as I came back as a guest of the Navy. Our splendid Admiral Wilson over there got hold of me and said, "Why is it that all your men wear the army uniform? Have you forgotten that there is an American navy? It may be well to remind you that our navy, which numbered 70,000 at the beginning of the war, now numbers at least 400,000." He reminded me that whereas at the beginning of the war there were only about 200 naval vessels, we now have 1,450 in commission, and we will have 1,900 before the end of the year.

You and I hear a great deal about the danger zones of the front line of the army, but I would remind you that every man in the navy overseas is in the front line trenches all the time. Let us not forget them in our prayers, and let us not forget them in the ministry of the Y. M. C. A.

We are allowed to place two Y. M. C. A. secretaries on each transport. Previously the men on the transports did not have writing paper or magazines or cinemas, and on most of the boats they did not have religious services because the number of chaplains has been too small. Now you find all these facilities and all these agencies placed with a prodigal hand at the disposal of the sailors.

SCOPE OF THE WORK IN FRANCE

On reaching the ports of France and England the men are welcomed and helped by the Association. There were 606 Association buildings in France up to the night I left Paris—cafes, hotels, dugouts—under American workers, where we are ministering to American soldiers and sailors. There were 550 foyers du soldat that are being financed entirely by our American Associations and their friends, and which are rendering a similar service to the French army that we are rendering to the American army. I have been so busy since my return that I have not had time to see the papers, and on reading them today this is what I found: Within the last five or six days the Germans have captured, I estimate, one-fourth of these 550 foyers. You share my emotions. I was all through that region a few weeks

ago, visiting all of these centers of comfort and practical helpfulness.

I was in England in a very solemn hour. I left this side the day after the great offensive began. I started the 22nd of March. I have been in England every year for the last thirty years, save two or three, but I never found the British people actually suffering as I found them on this occasion. I found them serious in the days of the Boer War. I found them serious on my previous visits during this war. I landed there once a day or two after the great battle in the North Sea, and after the drowning of Kitchener. I landed there again the day after the death of Lord Roberts. I have been there at serious moments, but never before have I found my dear friends in the British Isles actually suffering. They were not discouraged, they were not talking, they were not weeping, they were not more unsettled in purpose, but they were suffering. I learned incidentally that they lost 89 of their huts and dugouts in the great offensive in Flanders and Picardy.

MEETING A CRITICAL NEED

I found it would cost half a million dollars to replace them. I did not have time to cable and get a reply before going to France, but I said: "I know the National War Work Council and the International Committee; I know the American people. I know they will hold me blameworthy if I do not enter into fellowship with the suffering of our British brothers. I know my committee so well that I know they will want to replace these huts."

At the first meeting of the War Work Council Executive the other day when I told them this, they had only one criticism to make and that was that they were sorry I had not promised one million dollars instead of half a million dollars.

That is the kind of committee in which we believe and for which we are willing to lay down our lives.

In one of the typical ports where I was the other day I saw the network of helpful Association agencies surrounding the navy as the men came in from these dangerous cruises and from the ceaseless vigil carried on by the destroyers.

Then you may still further observe the continuity of this ministry when you come into the base section where large numbers of the men are being trained further, or up into the advance section into the actual zone of combat. You will find sometimes huts and buildings. In more places you will find they have had to use poorly designed existing buildings for this purpose. Then you come right up within the range of the shells. There you will find they have gone into the dugouts to avoid undue exposure.

IN THE FRONT-LINE TRENCHES

The other night I was in those front-line trenches. I may say I was in them at different points. On this last journey I went along large sections of the front between the English Channel to the Vosges, as well as of the southern front from the Adriatic to the Trentino.

I can see right now that little dugout under a wine

cellar which I went to the other evening—a little semi-circular roofed cellar. I found it packed to suffocation with our men—in that place where there could be no ventilation—and there our secretary told me he had given out free that day one thousand cups of chocolate. He also sent out into the trenches and into the neighboring village, where shells had fallen that very day, free pails of chocolate or cocoa to men on sentry or other duty.

I went the same night to another of these dugouts, picking my way with two or three of my colleagues. The secretary there said his dugout or cellar had been shelled at both ends, and that the commanding officer told him he did not want more than twelve men in there at once.

It is not to be wondered at that those men are breaking under the strain.

AT THE REST CAMPS

The Y. M. C. A. follows the men to the rest camps. We have one at Aix les Bains. And when the new budget is made up we must not forget these rest camps. We should have five more of them.

A man is given seven days' leave at the end of every four months. I understand this time is not allowed to accumulate. So these men will not be allowed to get home for their vacations. What a godsend it is that the Y. M. C. A., in co-operation with the Government, is placing at their disposal for those days everything that is best in American life—everything in the way of recreation and inspiration, and everything in the way of nerving the men for the great ordeal to which they return!

I followed the men into the hospitals, where we join hands with the Red Cross, with whom we count it an honor always to join hands. If there are any two organizations that have everything in common and that wish to strengthen each other it is the Red Cross and the Red Triangle. There they say: "We must have the help of the Y. M. C. A. to place at our disposal cheer and wholesome activities." They realize quite clearly that we have specialized for seventy years on recreational sports and popular education and on the social development of men and on their religious activities, and they say, "We want you to supplement what we are doing for the wounded and the dying and the sick with your practical ministry." This we must do increasingly, being careful to avoid all possible duplication.

IN THE PRISON CAMPS

By the way, we follow the men further than that. We follow them into the prison camps. In all my other visits I have been able to give much time to the prisoners. It was a pain for me not to be able to do so this time because I well know that their lot is more severe than it was a year ago. God knows it is going to be terrible.

I remind you again that there are from five to six million prisoners—the number is not as large since Russia has crumpled—it will pass six million again shortly. I well know what their lot is. We will have to do our work for them indirectly. I think we will have to do it through the Danish, the Dutch and the Swiss Red Cross.

Practically 45,000 men of the Allies have been taken prisoners within the last five or six days. Among them are doubtless a goodly number of Americans, and the number

of American prisoners will increase. It is inevitable. Thank God we have representatives among those trusty neutrals who are going to represent us there!

GODMOTHERS FOR AMERICAN DEAD

In one place where I was in France the leading secretary said, "You have seen everything now?" I said, "Yes. We have covered the field." Then he said, "There is one place I want you to go." And he took me out to a cemetery where there were scores already of American graves. I was glad he took me there. By the way, this man had served as chaplain to Protestants and Roman Catholics until a chaplain could be placed there. He did another very beautiful thing. He conceived the idea of getting French mothers to serve as godmothers for our boys who had died over there in France. One French mother who lost her son would take one of the graves and keep it fresh with flowers. Some would take two or three.

So I say our men are following them and there is a continuity about this service from the day the boy leaves his home town until that day when he is coming home to the home town. I hope this work will be without any hiatus and that we may enter into the heritage prepared by this tremendous momentum of unselfish service.

The Harvest in Flanders

In Flanders fields the crosses stand—
Strange harvest for a fertile land!
Where once the wheat and barley grew,
With scarlet poppies running through.
This year the poppies bloom to greet
Not oats, nor barley nor white wheat,
But only crosses, row by row,
Where stalwart reapers used to go.

In Flanders fields no women sing,
As once they sang, at harvesting;
No men now come with scythes to mow
The little crosses, row by row.
The poppies wonder why the men
And women do not come again!

In Flanders at the wind's footfall
The crosses do not bend at all,
As wheat and barley used to do
Whenever wind went running through.
The poppies wonder when they see
The crosses stand so rigidly!

O God, to whom all men must bring
What they have done for reckoning,
At harvest time what byre or bin
Have you to put these crosses in?
What word for men who marched to sow
Not wheat, but crosses, row by row.

Alas! Our tears can never bring
The men who came here harvesting
And come no more! We do not know
What way the singing women go.
Their songs all still! But crosses stand
Row after row in Flanders land!

—LOUISE DRISCOLL.

Shall We Hooverize Booze Out of Existence?

Food Administrator Hoover's Challenge

It is quite the custom now to ask for the President's judgment before pushing legislation through Congress. It is a laudable desire to do nothing that will embarrass the prosecution of war plans, and as the war plans must find unity in the administrative head of the war machine, loyal, non-partisan congressmen seek assurance that their bills do not cross the wires by consulting the White House.

So when the House prohibitionists had made a demonstration of their strength on the war-time prohibition issue by passing a clause to the food conservation appropriation specifying that it should be available only after the administration had used its powers to stop the manufacture of beer, they then asked the President's judgment on the matter of pushing the bill through. The President "passed the buck" to Hoover, asking him to state whether or not food conservation demanded it. Mr. Hoover seems to think he can still get the sober folk to save enough to feed our armies and Allies and the mash tubs also. He does not attack the question at issue by stating that brewers are not destroying food, and that is the only question prohibitionists are interested in. Neither does he indulge in any soporifics, such as Sir James Crichton Browne of England does, by saying that a little drinking keeps from over-indulgence in eating. He rather inclines to join Lloyd-George in emphasizing what has been done through curtailing beer output, lowering the percentage of alcohol in it and limiting the foods that may be used to those least in demand. So far very good, but what apology for still allowing such great waste as beer making entails?

But Mr. Hoover did have a reasonable opposition to the bill proposed. He reminds Congress that they have given the administration power to stop manufacture but not the sale of liquor. Therefore he predicts an orgy of drunkenness if the making of beer is stopped and the sale of the whisky on tap allowed to go on. His challenge is to proceed with a clear-cut war-time prohibition bill if anything at all is to be done.

* * *

Answering the Challenge

Representative Barkley of Kentucky answers the challenge by introducing a clear-cut bone-dry war-time prohibition bill. He states its purpose thus:

"To provide further for the national security and defense and to sustain the army and navy during the war by preventing the waste of food, fuel and man-power by the beverage liquor traffic."

The special War Commissions of the Protestant churches have joined in a petition asking war-time prohibition and 6,000,000 women have signed a petition asking for it. Numerous industrial managers have gone on record on the matter and there is no doubt that a large majority of the American people are for it. The Administration has made both army and navy bone-dry and logic demands that they also make the ranks of those who fight in the wheat fields and factories and mines just as dry. If it is a means of efficiency for the fighting ranks it is quite as much so for those whose efficiency must be raised to the highest to support the men at the front. Last winter a group of one thousand coal operators met in Pittsburgh and asked that the same regulations be applied to the mining districts as to the cantonments because the production of coal was greatly lowered by drinking. Our answer was heatless days, closed days for factories and thousands of freight cars to transport booze.

Now is the time to strike. There is no opposition from the White House and the temerity that has lodged there should be ignored. The dry wave is sweeping the land and

there is no necessity for waiting until the constitutional amendment can be ratified and executed two years hence. Indeed, the quickest and surest way to insure ratification is to secure war-time prohibition now; nothing argues for prohibition like prohibition, as is evidenced by the testimony coming from cities like Omaha, Denver, Seattle and from all the dry states, given often by men who opposed prohibition before it was enacted. Give us war-time prohibition and there will never be another wet day in America. The churches can put it over if they act expeditiously, emphatically and unitedly.

* * *

Why War-Time Prohibition?

Besides the above tactical reason there are many specific war-time reasons for immediate nation-wide prohibition by act of Congress. It would make enforcement of army and naval regulations easier—and they are proving difficult in many wet communities because surrounding territory is under local police power. It would furnish leadership for our Allies, whose problem is greater than ours because of the drinking traditions and customs that hold sway in the older lands and the lack of prohibition experience. Sir Frederick Smith said that he did not believe prohibition possible before he came to America, but he was now quite convinced of its possibility and feasibility. It would encourage the army in France to keep Pershing's rules without a murmur if they knew the whole nation had adopted a bone-dry law and were living up to it. It would furnish a vital test for our moral convictions and our ability to rise to any emergency with all the power at our command. And it would put the final grip into our saving campaign and the plea for conservation.

Mr. Garfield tells us we will be 20,000,000 tons short on coal the coming winter. The brewers will use 3,000,000 tons. While we keep a heatless room to save a ton here and there let us also save this three million. Then the anthracite operators tell us that drink lessens production by 11 per cent. at the mines. Cut this estimate in two and the same dry conditions about mines that we demand for the cantonments will add more than 30,000,000 tons to production. In 1914 the Interstate Commerce Commission said the liquor trade used 500,000 freight cars. With all the curtailment the "trade" must have used more than 200,000 cars last year and will ask for a like number the coming year. Last winter when thousands of cars were tied up on sidings the liquor trade was getting its full share of those that were movable. With three million able-bodied men in army and navy next year and with the tremendous additional demands war makes for productive labor, there will be great need for the 300,000 men who are now working for the liquor traffic.

Even the most ardent labor agitator has no stone left to stand upon in his plea for a man's job. We have already put 1,500,000 men at munition and shipping work and will need thousands more. Prof. Irving Fisher says a beer a day lowers working efficiency from 3 to 4 per cent. We can buy sugar only in small packages and must have special permits to get it for preserving and canning, and France is living on a fraction of what we are using. Yet the brewers will use 64,000,000 pounds of good grape sugar next year if we do not stop them. Grape sugar may not be good for the table but it can be used as a substitute and table sugar released. The brewers will use up 68,000,000 bushels of grain next year unless we prohibit it. It will be mostly barley, but barley makes excellent bread and is one of our largest means of supply for wheat substitutes. Mr. Hoover says:

"The rediscovery of barley as a food comes as a Godsend. The food-value of high grade barley is very similar to that of wheat. Ask for barley flour." With this testimony,

no one can argue that making beer is not using food. France has long eaten barley loaves and is asking for them now. Americans are finding it a very palatable substitute and will need that 68,000,000 bushels—it will make us 8,000,000 loaves for every day next year.

* * *

Prohibition as a War Slogan

Liberty loans, Red Cross and Y. M. C. A., recruiting and saving have become national passions. We gladly "buy," "give," "join" and "save" to "win the war." Now let us just as ardently "prohibit" to "win the war." There is an old English saw that we have adopted somewhat to our detriment; it is that "you cannot make men sober by an act of Parliament." Gladstone said the function of law was to make it as easy as possible to do right and as difficult as possible to do wrong. Prohibition does both and thus does make men sober by an act of Parliament. Lloyd George says drink has destroyed more food than have the submarines. The "Subs" have sunk 6,000,000 bushels of grain since the war began. The brewers of England and America have wasted tens of millions of bushels. The British Premier adds that drink has destroyed more lives than have the submarines since the war began. And he might have added the Zeppelins and spies and air-planes and still had to use a multiplier to get a balance.

The brewer has stopped more work than the I. W. W. a thousand times over and the liquor maker has been one of the greatest of the profiteers. Lloyd George said England could not afford a drink bill of \$800,000,000 per year in war times; so he cut brewing to one-third and stopped distilling altogether, but last year England's drink bill was \$1,300,000,000. British liquor dividends increased as much as 900 per cent. in some cases. Uncle Sam stopped whisky making but left tens of thousands of barrels in the cellars, and now with whisky at \$3.05 per gallon it is making as many millionaires as steel. And our Uncle could have taken it all for war purposes; it is much better used for high explosives for the enemy than for slow death to Americans. We spent \$2,000,000,000 for liquor last year and if France's bill were put on Britain's and our own there would be a tidy sum of not less than \$4,000,000,000 to save, about one-tenth the cost of Allied warfare for the year.

And we have said little of poverty, crime, lessened efficiency and moral wastage.

ALVA W. TAYLOR.

Books

MASHI AND OTHER STORIES. By Rabindranath Tagore. Those on whom something of the spell of the eminent Indian teacher and poet has fallen will find these stories charming and revealing. They have all to do with the human experience of love, the love of man and woman. There are mornings and evenings by Indian rivers, the hot stifling quiet of the summer noon, the drenching downpour of the rainy season, and the long placid magic of the unclouded moonlight. And always love is the theme. Also it is love with the pathos which is known alone in the land of child marriage and child widowhood, as well as the charm of noble domestic affection and comradeship. (Macmillan. \$1.50.)

JESUS IS COMING. By W. E. B. In this volume, into whose circulation far and wide very large sums of money have been put, Mr. Blackstone sets forth the familiar arguments for pre-millenarianism at their worst, and with astonishing misuse of Scripture. (Revell.)

THE CHURCHES OF CHRIST IN AMERICA AND FRANCE. A few months ago two French officers, Chaplain Victor Monod and Chaplain Georges Lauga, visited America to bring to the Protestant Churches the message and appeal of French Protestantism.

This little volume contains the addresses made by them and by representatives of the Federal Council of the Churches of Christ in America at the beginning of their remarkable tour through the country. It is an inspiring presentation of the cause of a great sister group of the people of God. (Revell. 50 cts.)

MORMONISM UNDER THE SEARCHLIGHT. By W. E. Biederwolf. A brief statement regarding the history, pretensions, and baneful influence of this cult. (Glad Tidings Pub. Co. 15 cts.)

IRISH FAIRY AND FOLK TALES. By William Butler Yeats. Any one who wishes to see straight into the heart of the Irish people need but to read these tales of fairies, ghosts, witches and giants. Here are the witchery, mysticism and music of the soul of Ireland. For the Irish "have steeped everything in the heart; for them everything is a symbol." This little volume, beautifully bound in croft leather, is a mine of imaginative wealth. (Boni & Liveright, New York. 60 cts.)

PLAYS. By Henrik Ibsen. Includes "A Doll's House," "Ghosts" and "An Enemy of the People." Ibsen put on the stage men, women, subjects, problems that had never been there before. He made the modern drama." That estimate is sufficient to point the value of this recent collection of the three best known dramatic works of the "Norwegian giant." (Modern Library. Boni & Liveright, New York. 60 cts.)

The War

A Weekly Analysis

THE great enemy offensive is failing. Doubtless it will flare again on the west front in another big effort to snatch decision from circumstances that become increasingly adverse, but there are many evidences that it has passed the point where success was possible.

The drive toward Paris met check in ample time to prevent it developing into a serious menace to the French capital, and its subsequent auxiliary drives, both west and east of the main advance, have given clear proof that the allied resistance is getting stronger. The attempt to reach Compiègne and seize the Oise valley route to Paris was halted after it had gone but six miles, and the effort to take Reims never got beyond the first line fire of the French.

The Austrian offensive—still in progress as this is written—has been marked by the greatest failure that has ever attended a big and carefully prepared undertaking in its early stages. At no point has the enemy been able to break through the defensive zone of the Italians and their allies, and where the zone has been penetrated, counter attacks have regained much of the lost ground and are now in progress with growing success.

The Austrian offensive must be regarded, of course, as part of the German effort for decision. It was designed, not merely to defeat Italy and force her out of the war, but chiefly to weaken the allies in France by compelling them to send more troops to Italy's aid. It has done neither of these things. Instead it is more and more tending to multiply the obligations and embarrassments of Berlin.

The serious condition of Austria's internal affairs is certain to be much accentuated by the defeat of her armies in Italy. The drive was heralded as a "food offensive." The soldiers and the people at home were told that abundance of food and rich plunder awaited the victory of Karl's armies. It still awaits a victory that will never be won, and the people of Austria are starving, as the reported food riots in Vienna and elsewhere throughout the empire clearly show. The army itself may be suffering soon from lack of food, and such a situation may lead to mutiny and revolt as it did in Russia.

From the Supreme War Council that met recently at Versailles, comes the cheering news that there is no danger

of the allied reserves suffering exhaustion before those of the enemy. Victory for the enemy cannot be won by wearing out the available man-power behind General Foch. This happy assurance is the result of America's mighty effort at transporting her troops to France. Among the great achievements of history will be the work of these last three or four months, in which the stream of American soldiers has gone over-seas without cessation and in ever increasing volume.

We are now officially informed that by July 1 we will have 1,000,000 men in France. Before the year ends the number will be doubled. These facts spell the doom of the enemy—and he knows it.

But we should bear in mind that what we are doing now is proving on the field of battle that Germany cannot win the war by a military decision. When that has been amply demonstrated—as it will be in the next few weeks—we have yet to prove that we can win it by a military decision. Germany may be unable to launch another offensive, when this ends, but she will not be unable to maintain a long and effective defensive, and we cannot assume that our task is going to be easy.

We must bear in mind, further, that Germany is exerting every effort to extend and consolidate her victories in eastern Europe, in the hope that she will be able to retain what she has there acquired after the war in the west ends. That means the foundation for another war, and the certainty of it, if it is not prevented.

S. J. DUNCAN-CLARK.

CORRESPONDENCE

World to Last a Long Time

Editor THE CHRISTIAN CENTURY:

There is a very simple way of getting past the perplexities of the second coming lunacy by taking the Bible as we do other literature. To make opposites agree, is no easier in the Bible than out of it, and men do not try anywhere else. What did Jesus mean when he told the twelve sent out to preach to Jews only, that before they had made this circuit, the Son of Man would have come? What Son of Man; not himself, being already here. Among all the many uncertainties of the sayings and teaching of Jesus, this is one that is better attested than almost any other as all the disciples believed it; Paul believed it; the early church believed it; Peter remarked that they were being reminded by the profane that the fathers were mostly dead, and this thing had not yet come to pass. That sane men in this age should be perplexed or concerned about the end of the world, is beyond comprehension, and any one who entertains any such idiotic notions has no reason to criticize Pastor Russell for any of his vagaries which are quite as believable as any. I had the honor to be well acquainted with him, and can testify that he was a most saintly, honest man, believing in his theory completely, and criticism comes with ill grace from those who hold theories of God and the Bible quite as absurd as his. No, this good, old world that has lasted probably some millions of years, bids fair to last another million; yes, a million after all these insane ideas of a second coming have been consigned to the limbo of the ancient Gods.

J. A. COOPER.

Youngstown, Ohio.

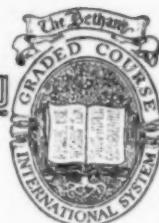
Not a Union Project

Editor THE CHRISTIAN CENTURY:

I want to take this opportunity, as a Disciple of Indiana, to protest against the impression that has gone out and found its way into some of our papers, that the Disciples and Congregationalists are about to unite their forces as religious bodies in this state. It is a misrepresentation, and an injustice to both bodies, since there is no foundation to the report. It was only

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suggested at state conventions that both bodies hold their conventions at the same time for fraternal purposes and that the night sessions be a combination of both bodies, which, no doubt, will bring good results. But, in all justice to our Congregationalist brothers, the real facts should be presented and the truth made clear.

Tipton, Ind.

AUBREY MOORE.

Editor THE CHRISTIAN CENTURY:

I also take this opportunity of renewing for my CENTURY, which is one of our war time necessities. All luxuries are omitted.

Portland, Ore.

J. J. HANDSAKER.

Editor THE CHRISTIAN CENTURY:

I take pleasure in handing you my check for renewal of my subscription to the CENTURY. You are giving us a great paper. These are days when the Church is being severely tested, but what a muddle the Christian mind appears to be in! Voices are clamoring for the right of way. I look for great changes to follow the war. It may be the Church will find itself then.

Baltimore, Md.

PETER AINSLIE.

Editor THE CHRISTIAN CENTURY:

May I take this opportunity to tell you how much I like the CENTURY. I am not a "Disciple," but I have found no paper which is so intellectually satisfying in its treatment of religion, and at the same time so warmly devotional. Your way of presenting religion appeals to the college man. I speak not only for myself, but for others to whom I have shown it.

A. W. ROUNTREE,

Bowdoin College, Brunswick, Me.

Editor THE CHRISTIAN CENTURY:

Please permit me to congratulate you on the character of your publication. I question if there is a more satisfactory religious journal published by any people anywhere.

North Tonawanda, N. Y.

Kelly O'Neill.

The Secret of Dr. Jowett's Power

[Editorial in Chicago Evening Post]

THE approaching return of Dr. Jowett to England after several years' occupancy of the pulpit of the Fifth Avenue Presbyterian church, New York, invites consideration of the elements that have contributed to the success of his ministry as a preacher.

Dr. Jowett is the very opposite of a sensationalist. He is said to fall short of oratorical achievement such as characterized men like Beecher. He is not even a publicist, as most conspicuous preachers are today. One rarely hears of him speaking from any other rostrum than that of his pulpit, and one searches in vain for "timely topics" or texts startlingly twisted to fit contemporary events.

And yet Dr. Jowett's church has been filled from Sunday to Sunday by congregations that heard him with interest. Wherein lies his power? Assuredly, his secret of gaining and holding attention is not the same as that which Billy Sunday employs so successfully. Types could not be in stronger contrast; on the one hand, the scholar, quiet, elegant in speech, profound in thought; on the other, the man of the curb vocabulary, of gymnastic fervor, of elementary emotional appeal.

People listen in crowds to both men. It must be for different reasons.

That they listen to Dr. Jowett encourages us in the belief that the day of power in the pulpit, derived from scholarship, from cultured thought and language, from appeal that is profoundly intellectual as well as emotional, has not gone by.

Perhaps the real secret of Dr. Jowett's power is that he, too,

believes this and goes to his pulpit with the conviction that men will listen gladly to a message that is born of faith and knowledge wedded, matured in meditation and clothed in beauty of phrase. For Dr. Jowett's sermons are of the kind that deal with life's spiritual values, that cast the light of eternal truth upon things transitory, that employ the resources of learning in order to illuminate the mysteries that every man finds locked within his bosom. He is conservative only in his effort to conserve the strength and dignity of the pulpit as a means of education in those things that pertain to the culture of the soul. His mind is open to all the many avenues of light that an age of research has discovered.

There is much to be learned from Dr. Jowett's ministry to those who wish to give the church its true place as a powerful formative influence upon the thought and character of its time.

The Sunday School

"Eternal Life"**

IF there is one clear word which the church must sound forth in these days of death it is that of "Eternal Life".

John R. Mott said that the thing that impressed him at the front was graves, graves, graves. A college president, addressing the union ministerial association of our city (500 ministers), told us of the graves of French and Huns which he had seen at the Marne. Today he might see many more, thousands more, hundreds of thousands more.

The church which has been so slow with her messages; the church of which we may say with Lloyd George, as he spoke of the Allies, "We have always been too late": the church must ring out a clear note now about eternal life. Here is our great opportunity. Let us not miss it. Had we been true to our trust through the ages, we might have averted this war. Had we been as missionary as we should, we might have established the brotherly spirit of Jesus in the earth. But we preferred debates on baptism to brotherliness; we preferred building up our own little church to establishing the Kingdom of God in the earth. No, Christ has not failed—but—but the church has. And no adroit and clever side-stepping will ever make me believe that the church has not. Unless the church can, in humiliation and tears, undergo a new birth of freedom and consecration, the church, as an institution, is doomed. I do not believe it is doomed because I believe it will be reborn. A great love, a yearning love, will bring it to new life. The desperate needs of a broken world will demand its awakened devotion, its awakened love.

Now, one of the great demands of this broken world is for a certain word as to the future of all these who die in battle, who have gone forth for a cause and yielded up their lives. Has the church a word for them, for their families? What have you to say when you go to call upon the father and mother whose boy is killed in France? When you sew the gold star on the service flag what convictions speak from your tongue? Will you falter? Will you qualify? Will you stammer? Will you side-step? Will you ring in your orthodox requirements or else consign the boy to perdition? Come, now, you must face the real issue, and you must face it with a big heart and a big brain. Are you certain? Have you any comfort—if not, you had better stay away from that stricken home. And remember this: *What did you do to train that boy in the*

**This article is based on the International Sunday school lesson for June 23, "Jesus Triumphant in Death." Scripture, Mark 16: 1-20.

right way before he left your church? What kind of sermons did he hear you preach or teach? Did you fit that boy to die in the faith? Did you implant in his soul the elements of fidelity and high confidence in God Almighty? You—the potter—what of your vessel?

The Russians have many good traits. They have some wonderful composers of music. I can almost pronounce the names of two of them—but I would not dare to try to spell them for you now, and I haven't time to look them up, nor call up some of my musical friends; but I remember hearing the Russian orchestra play one huge composition that will stand out in my memory always. At first it was weird and sweet; but it gradually developed in volume until the big brasses fairly ripped the air and in thunderous majesty the number reached its sublime climax in glorious, overwhelming harmonies. That is the note which the church must use to preach eternal life now. There must be no uncertain sound. Jesus lives! Whatever happened at the resurrection, He lives now. Jesus is a living personality. Jesus is a living spirit. He is not dead; He lives. Because He lives, you may live also. Eternal is a quality. Leaving the old house of the flesh, we mount up into the next realm of life—the spiritual. Many wise men seem to think that there are spiritual bodies. Anyway, we shall be ourselves and know each other. Old Theodore Cuyler, aged and white-haired, climbed again his pulpit stairs and in his last message said: "I shall be myself; you shall be yourselves; we shall know each other." "I believe in the resurrection of the dead and in the life everlasting." Amen.

* * *

The Life of Christ

Review Lesson—June 30

FOR six months, in the gospel of Mark, we have been studying that greatest of all subjects, the life of our Lord.

The story in Mark is straightforward, free from doubts and full of power. As a result of this study Jesus should stand forth in clearer light. Tall and radiant, He should attract us all. Divine and human, He should meet all of our needs. In the Camp I found that the soldiers were particularly attracted by the "Great White Man", by the hero of the Cross, by the brave man who died for a cause. They were impressed by His devotion, His purity, His tenderness, His hardihood, His service, His sacrifice. Someway the boy taken from civilian life, and trained to go overseas and fight in this great righteous crusade, feels that he has a peculiar kinship to the Christ of the cross.

This is as it should be. We are not interested in studying a very remarkable biography of a very good man who lived and died some centuries ago; we are intensely interested in finding how the Living Lord may fit into the present war so far as our boys from America are concerned. Certain it is, as a friend of mine just back from France expressed it last night, that, from the ports of entry up to the front line trenches, there is a progressive intensity to religious conviction. Is religion then born of fear, as some would like us to believe? There is some truth in that, but it is far from the whole truth. You cannot carry the ocean in a pint cup, and you cannot develop religion from fear alone. I have little sympathy with intellectual professors, sitting snug and smug thousands of miles from danger, sleepily dogmatizing on religion in this way. It is silly. It is disgusting. It hurts the cause of truth. This we know, when we are slam-bang up against reality, religion functions! In the hour of direst need, religion does not break down. Religion, which is quite as much emotion as intellect, does the job. Going over the top, the soldier prays. Dying, as the blood ebbs away, he rests in the Everlasting Arms. Religion, for him, is very simple; it is God the Father and Jesus, the Crucified Saviour and Companion. After the war the church that comes the nearest to these two simple items and which lives them out the strongest will stand the best chance of winning and holding these soldier lads. In need, we pray to the Great Spirit Beyond Ourselves. There is a

Power, not ourselves, that can and will help. I do not believe that fear alone produces this God. I do not believe that God is the noblest work of man. I do not believe with Ingersoll that "An honest God is the noblest work of Man". Here is another side of religion. The great aspiration which you feel when you read the life of Jesus—and in a degree when you study any good life; the feeling of aspiration that you feel in flower gardens and by the rolling sea; the gothic spirit that possesses you when you stretch up hands toward the stars; the great upward pull to which you yield as you look at the mountains—there is absolutely no fear in all of this, it is pure aspiration; it is the fine, high and beautiful elements in one's soul reaching out and up for communion. The soldier's admiration of heroism is of the same type. He prays to be able to be worthy of his ideals. He got these ideals from his parents and, let us not forget, from his Sunday-school. Many a Sunday school teacher will find the fruits of his or her labors of love in the heroism and nobility of the boys, who, such a short time ago, were in the Junior and Intermediate departments.

Jesus, the soldier's friend and inspiration, is the result that should greet us at the close of this study. As I look back upon Him I seem to see him possessed of a sublime steadiness; there is no hysteria; there is no doubt. I see in Him steadiness, service, sacrifice—things which I need today.

Dr. Jowett's Tribute to the Cross

Significant is the brief word of valedictory of Dr. J. H. Jowett, just before his leaving his New York pastorate to undertake his new task at Westminster Chapel, London, England. It is as follows:

I want to bear this testimony before the ministers of the United States as the time draws near for me to leave this pulpit. I know no doction, no ethics; I know nothing that radiates moral energy like the preaching of the cross of Christ. The cross unveils the holiness of God, the sacrificial love of God and the dynamic energy of God.

My heart is sad as I think of the condition of the world. I'm weary waiting for the reformation of mankind, but I confess before you that I know of no other place where we can find hope save in the dynamic, reforming energy of the cross.

Meditate at the cross until it becomes meaningful to you. Preach the cross until it becomes meaningful to others. It is the dynamic of God unto salvation to everyone that believeth.

The Stay

I SEE Him when the breaking dawn
Recalls the laggard soul from rest;
I hear Him in the starry night,
When Silence comes to be my guest.

His voice breathes low in early spring,
When frost chains break and March winds fail,
When larkspurs and anemones
Awake to life in every vale.

When sorrow calls to lonely paths,
When Heaven lures our loved away,
His voice still speaks—how quietly!
And utters words no tongue can say.

With Him my Stay, I cannot fall:
In spirit stress and battle shock
I still shall trust Him, Lord of life,
Amid the tides a mighty Rock!

—THOMAS CURTIS CLARK.

The Larger Christian World

A Department of Interdenominational Acquaintance

War Activities of Chicago Churches

The mobilization of the Christian forces of Chicago for the war is proceeding with most satisfactory efficiency. The Inter-Church War Work Committee arranged for patriotic addresses in fifteen different churches on Sunday evenings during May. A total attendance of sixty thousand people at these services indicates their popularity. The outstanding accomplishment of this committee in recent weeks has been the holding of the Third Patriotic Congress at the Congress Hotel. The room secured for this event will seat more than a thousand people and it was crowded to the limit with delegates from the churches of Chicago, on a basis which restricted the representation to three from a church of ordinary size. Mrs. Catherine Waugh McColloch spoke on the moral perils of the war. Dr. Lynn Harold Hough and Sir George Adam Smith spoke of the political and military aspects of the great struggle. Sir George Adam Smith paid considerable attention to religious pacifists and declared they were trying to make the "gospel stand on its head." He insisted upon a Christian casuistry which would give proper assessment to the different Christian virtues.

A Supervising Chaplain

Since the appointment of Bishop Brent as the head of the army chaplains, there follows the announcement of the appointment of Rev. Paul D. Moody as an assistant to Bishop Brent. He is the second son of Dwight L. Moody and was trained for the ministry in Scotland. He was engaged in literary work in New York for a time but recently he has held a successful pastorate in St. Johnsbury, Vt., where he was pastor of the Congregational church.

Conference of Camp Pastors

There was recently held in Hotel Sherman, Chicago, a conference of camp pastors of the middle west. There were fifty delegates to the conference representing eleven denominations. The nature of the task of these men was made plain in the conference and it was especially emphasized that the men in this service were most appreciative of the work of the Y. M. C. A.

C. E. Executive Back From France

Mr. Daniel A. Poling, associate president of the United Society of Christian Endeavor, is back from three months of service in France and England. He announces that the first French War Cross was given to a Christian Endeavorer from Huntington, Ind., Mr. Robert C. Patterson. He declares that the morals of the soldiers are better protected in France than are the morals of civilians in this country.

Hold Sunday School for Jackies

A significant Christian service is being rendered at the Great Lakes Naval Training station. Sunday School classes are being held in barracks. The report on a recent Sunday showed that there were 104 classes with an enrollment of 4,867. The teachers for these classes are Christian laymen who go at their own charges from Chicago and adjoining suburbs.

Conference on Christian Needs of Russia

A call has been issued for a conference on the Christian needs of Russia to be held at the Moody Tabernacle, Chicago, June 24 to 28. A choir of fifty students from the Russian Bible Institute of Philadelphia is expected to be present and

sing Russian hymns. Among the evangelical leaders who have signed the call for this meeting are Rev. J. Wilbur Chapman, recently moderator of the Presbyterian Assembly, Rev. W. H. Griffith-Thomas, Rev. C. I. Scofield, Rev. Francis E. Clark and Rev. Cortland Myers. It is asserted in the call for the conference that the revolution opens Russia to the gospel but at the same time exposes the country to dangers from materialism and atheism which threaten the spiritual life of the Russian people.

Sir George Adam Smith Visits Chicago

Sir George Adam Smith, the famous Old Testament scholar, known for his monumental work, "The Geography of the Holy Land," visited Chicago recently on his trip across the continent. He was accompanied to the city by Rev. Nehemiah Boynton of New York, a chaplain in the United States army. Sir George Adam Smith is a chaplain in the British army and before the war was principal of the great university at Aberdeen, Scotland. His sons are serving their country at the front and he is touring this country to deepen the understanding between Great Britain and America.

Unitarians Hold Institute for Religious Education

The Tenth Annual Institute for Religious Education will be held under the auspices of the Meadville Theological school and the Department of Religious Education of the American Unitarian Association at Hull Memorial Chapel near the campus of the University of Chicago, July 9 to 20. Courses of lectures will be given by Professor Soares, Professor Christie, Professor Anna Spencer and Florence Buck, Associate Secretary of the Department of Religious Education. The sessions are especially designed for those of the Unitarian faith, though no credal test is imposed upon the membership of the institute. Unitarians are being urged to take up the study of religious education in the University of Chicago.

School for Federation Secretaries

In recent years a new profession has come into being, that of church federation secretary for a city. So many cities in recent years have organized for full-time leadership that a training school will be conducted this summer at Lake Geneva, June 26 to July 7, at which time federation methods will be given a fresh study and prospective secretaries will be given a start toward preparing for their work. The school will be under the direction of Rev. Roy B. Guild of New York.

Bishops Refuse Joint Ordination

There recently went out to the Christian world an overture which had been prepared by Dr. Newman Smyth and signed by leading ministers in the various denominations, a request that the various religious organizations sending chaplains across the seas should grant to these chaplains a joint ordination, making them valid ministers in all the great religious bodies of the country. This kind of Christian unity was evidently not to the liking of the Bishops of the Protestant Episcopal church, for in their recent meeting they made short shrift of the proposal. A similar matter was the proposal of the Presbyterian Reformed and Episcopalian churches in New Brunswick, N. J., that each denomination confer membership upon the people of the other denomination and thus the three congregations in New Brunswick would be one people though in separate congregations. The rite of confirmation is so interpreted in the Episcopalian church that this procedure was dismissed by the bishops as being impossible.

ORVIS F. JORDAN.

News of the Churches

Commencement at Eureka College, Illinois

Commencement exercises at Eureka College this year were held from May 23rd to 26th inclusive. The May festival was combined with the exercises. In the festival, the Eureka chorus of 250 voices, assisted by the orchestra of the University of Illinois, and with soloists of Chicago, rendered the Messiah before large audiences. The baccalaureate sermon was preached by President Pritchard. The commencement address was given by Charles T. Paul, of the College of Missions, his topic being "The New Age and the New Leadership." He also delivered an address at an afternoon patriotic service on the subject, "America's Crusade." Eleven persons received diplomas this year in the Preparatory department, three received certificates and diplomas from the Department of Music, and seventeen had conferred upon them either the degree of Bachelor of Arts, or Bachelor of Science. Eureka has carried off an unusual number of honors during the year in the field of inter-collegiate relationships. The school stood high in athletics, and carried off the usual number of honors in the annual Tri-angular debate, taking third place in the state oratorical contest. In the matter of attendance, there was a gain of one student over the number enrolled in college and preparatory work of the previous year. However, had not the war been on, there would have been a gain of 15 or 20 per cent in student attendance. Eureka was one of the few colleges in Illinois which held up in attendance this year.

H. C. Armstrong Begins New Work For Christian Union

H. C. Armstrong, recently pastor at Harlem Avenue church, Baltimore, Md., was installed as secretary of the Association for the Promotion of Christian Unity on June 2. The service was held at the Christian Temple, Baltimore, where Peter Ainslie ministers, and where Mr. Armstrong will assist while carrying on his promotion work. There were representatives present from practically all other communions of the city, and the Disciples churches were well represented. A letter from Cardinal Gibbons was read in which the great Roman Catholic leader commended the work of the association into the service of which Mr. Armstrong has come. Mr. Armstrong preached a sermon on the topic "Why Christian Unity Is Urgent."

Disciple Ministers at Training School for Chaplains

The second session of the Training School for Army Chaplains opened at Camp Zachary Taylor, Ky., April 20 and closed May 30. Among the candidates from all denominations were three Disciple ministers from Illinois and one who was already a Lieutenant Chaplain from Texas. All three candidates were graduated from the school and were commissioned Lieutenant Chaplains. Not one of these men was returned as inapt or unsuited to the service of chaplain under military conditions. Chaplain James A. Crain, from Camp Bowie, Ft. Worth, Texas, returned to his regiment at the close of the school. Ernest H. Reed, Pontiac, Ill.; Charles Williams, Iliopolis, Ill.; and Gifford

Ernest, Eldorado, Ill., were the three approved candidates who were commissioned. They will report June 12 at an Atlantic port of embarkation to be transported to France where they are ordered to report to the Commander of the American Expeditionary Forces for assignment to duty abroad.

College of Missions in Annual Commencement

A feature of the commencement program this year at the College of Missions, in Indianapolis, was a series of missionary tableaux, staged on the campus. Realistic pictures were given of Dr. Mary McGavran's hospital at Damoh, India, a kindergarten in Japan, and a Chinese tea house—with President Charles T. Paul representing Dr. W. E. Macklin, eminent physician and educator. Before the address of the morning President Paul spoke of the Service flag, with its four stars and three triangles. The stars are for Frank Walton, engineer, and Guy Mantle, chaplain, now in France, and for Dr. Maude Hall and Dr. H. C. Hurd, both former members of the faculty, now with the Red Cross Expedition to Palestine. The triangles are for Lynn Tripp in Fort Crook, Nebraska, and Mr. and Mrs. Earl N. Griggs, temporarily released from their appointments to Argentina, to do Y. M. C. A. work among the Porto Rican troops. R. H. Miller, of the Men and Millions Movement, delivered the commencement address. Professor McGavran, assisted by leading ministers and members of the faculty, had charge of the dedicatory service. The members of the class knelt while Dr. Jabez Hall prayed for the dedication of their lives to the missionary enterprise.

S. Guy Inman Visits Chicago Disciples

On last Thursday S. Guy Inman, secretary of the interdenominational committee on cooperation in Latin America, paid a visit to Chicago Disciples, and was honored at a number of meetings during the day. In the morning he gave an address at the Moody Bible Institute, and in the afternoon spoke at the University of Chicago under the auspices of the Divinity House. In the evening a dinner was given in his honor at the

City Club, under the auspices of the Disciples Social Union and the City Union of the C. W. B. M. Mrs. S. J. Russell, president of the local C. W. B. M. organization, presided at the evening meeting.

New York's Convention Makes Good Record

Secretary John P. Sala, of New York, reports an attendance of 218 persons outside of the convention town at this year's state meet held at Gloversville, N. Y., late in May. Some changes of officers were made at this session. Edgar W. Allen, of the Auburn church, will serve this year as state Sunday school superintendent, and Kelly O'Neal, of North Tonawanda, as Christian Endeavor Superintendent. It was reported that there were yet needed 24 pledges of \$100 to complete the Forward movement fund of 100 pledges of \$100 each. Professor Athearn, of Boston, was a favorite on the convention program. Among the interested and co-operating attendants were Mr. and Mrs. E. M. Bowman of Chicago and New York. Reports on the Emergency drive indicated that the state had raised \$33,000.

Home-Coming Day at Richmond Street Church, Cincinnati

Joseph Keevil writes that June 9th was observed as Home-coming day at Richmond Street church, Cincinnati, O., with G. W. Thompson, a former pastor, as the principal speaker. There were large audiences, composed for the most part of former and present members of the church. There was a fellowship meeting in the afternoon, with talks by visiting ministers, and special music by Miss Ida Hanna and J. H. Fillmore.

F. A. Higgins Closes Remarkable Work in the Northeast

J. P. Sala, New York's state secretary, writes that F. A. Higgins, "the leading citizen of Tonawanda, N. Y.," has resigned from the First Church pastorate there. Mr. Sala says this work of Mr. Higgins is so remarkable that it deserves special notice. Mr. Higgins has led First Church for eight years, and during that period has seen over 500 persons added to the membership and the church become easily the leading one in the city. Two small community houses have been built on the church lot to accommodate the growing social life of the

TRANSYLVANIA COLLEGE AND COLLEGE OF THE BIBLE

Transylvania has just closed a record year. Largest attendance of college students in her history of one hundred and twenty years. Large group preparing for ministry, mission field and public Christian service.

- 1.—Faculty unsurpassed in preparation, experience and teaching ability. Personal interest taken in every student.
- 2.—Satisfactory elective courses leading to A.B., B.S., M.A., P.Th.B. and B.D. degrees.
- 3.—Adequate equipment in buildings, grounds, libraries, laboratories, gymnasium and athletic field, representing \$700,000.
- 4.—Situated in the midst of the world-famed Blue Grass region.
- 5.—Opportunities for students to make a large part of expenses. Scholarship aid for sons and daughters of ministers, high school honor graduates, ministerial and missionary students, and those financially embarrassed. A large number of pulpits available for our ministerial students.
- 6.—Expenses reasonable. All regular fees, including library, athletic association, college magazine, etc., \$60. Furnished room for men (Ewing Hall), \$40 for session; for women (Lyons Hall), \$60. Reservation fee of \$2 should be sent at once.
- 7.—Faculty of College of the Bible: R. H. Crossfield, B. C. DeWeese, A. W. Fortune, W. C. Bower, E. E. Snoddy, George W. Brown, Edward Saxon.

Former students are sending their sons and daughters to us.
Write for catalogues and attractive booklets.

Lexington, Ky.

R. H. CROSSFIELD, President

congregation. An old \$5,000 mortgage was burned last year and \$1,000 was left in the fund after the mortgage had been paid. The missionary budget of the church has grown from \$200 to \$1,500. Aside from his fruitful work with his church, Mr. Higgins has been a most effective promoter of Liberty loans and Red Cross funds. The Tonawanda congregation is loath to let this leader go, but he feels that his call to Danbury, Conn., offers great opportunities for service among the Disciples of New England.

Commencement at William Woods, Fulton, Mo.

This year's commencement season at William Woods measured up to the best of other years, writes President J. A. Serena. Many visitors were present and the various fetes, plays and operettas reflected much credit upon the training given in the special departments. President Serena preached the baccalaureate sermon and Harvey B. Smith, of Marshall, delivered the address to the undergraduates. George A. Campbell, of St. Louis, delivered the commencement address to a class of thirty-eight. The senior class presented a Liberty bond as its parting gift to the Endowment fund. The past year was one of the most successful in the history of the college. Every room, including the new senior dormitory, was filled and so heavy are the reservations for next fall that the trustees ordered an enlargement of the new senior hall.

Homer W. Carpenter Begins Work At Richmond, Ky.

First church, Richmond, Ky., is taking on new life under the leadership of Homer W. Carpenter, who has just assumed this work, which was without a minister for six months following the resignation of E. B. Barnes. This is one of the great churches of Kentucky, having recently erected one of the best plants in the blue grass state and is the leading church in the city and county. The Kentucky state convention will meet in Richmond in September. In recent years the Richmond church has been led by Hugh McLellan and E. B. Barnes, both of whom did a notable work. Mr. Carpenter accepted the call to Richmond several months ago after a period of acceptable service as Chancellor of Transylvania and the College of the Bible. Previous to that he had served the church at Shelbyville for seven years in a pastorate of far-reaching influence.

New Church Extension Loans for June

At the June meeting of the Church Extension Board the following churches were promised loans to assist in the completion of their buildings: Creston, Wash., First church, \$3,000; Vancouver, Wash., First, \$10,000; Guymon, Okla., Shields church, \$500; Marshall, Ark., First, \$700; Texhoma, Okla., First, \$1,750; Florence, Colo., First, \$3,500; El Centro, Calif., State St. church, \$4,000; Fairview (near Miami, Okla.), \$1,000; Halls Cross Roads (near Davison, Ga.), \$600; Savannah, Ga., Second, \$4,000; Aubrey, Tex., \$2,000, and Coldwater, Mich., \$3,500.

Texas Christian University's Most Prosperous Year

There have been eight hundred students gathered at Texas Christian University, Fort Worth, Tex., during the

past year, the second year of the administration of President E. M. Waits. Ninety-three students received diplomas in the various departments. Six received the degree of Master of Arts, twenty-six that of Bachelor of Arts. Ten persons graduated from the College of Medicine. Texas Christian University is about the only educational institution of the Disciples, writes Educational Secretary Clifford S. Weaver, which has not faced a real financial crisis this year. The churches of the state contributed nearly \$18,000 to Christian education during the year. The baccalaureate sermon this year was preached by V. W. Wallace, of the McKinney church, and Burris A. Jenkins, of Kansas City, delivered the commencement address. Plans are being promoted with a view of having a hundred men in the Bible College of the University the coming year. Military training will be given under government supervision.

Disciple Students Take University Degrees

At the Quarterly Convocation of the University of Illinois, held on June 11, the following Disciples took higher degrees in the Divinity School: Wilfred Ernest Gordon of India took the Master of Arts degree with a thesis on "The Moral Education of the Hindu Boy"; Ralph Warren Hoffman, the same degree with a thesis on "The Value of the Prophetic Writings as Sources of Historical Information"; Seth Warren Slaughter, the same with a thesis on "The Function of Baptism in the Early Church"; Mary McClary Stubbs, the same with a thesis on "Sex Education for Girls and Its Religious Significance," and Frank Herbert Swanson, with a thesis on "Tertullian's Conception of the Atonement." The Bachelor of Divinity degree was received by John Festus Stubbs, with a thesis on "Christian Polemic Against Judaism During the First Three Centuries."

Walter M. White, of Memphis, Leaves for France

Walter M. White, who leads at Linden Avenue church, Memphis, Tenn., left New York last week for overseas work under the Y. M. C. A. During his absence his pulpit will be occupied by Prof. Austin Finley, one of the newly elected teachers at the Normal at Memphis. Professor Finley had his earlier college work at Transylvania, and received advanced degrees at Harvard and Clark University. He taught for five years at Bethany College.

Bethany Park Young People's Conference

The Bethany Park training school and conference for young people will be held at Bethany Park, Ind., twenty-two miles southwest of Indianapolis, August 5-16. The aim of this conference is to bring together representative young people from the organized classes and young people's societies of the church; to awaken an increased interest in the work of young people; to inspire to definite forms of Christian service; to develop leadership; to aid young people in their vocational and life work choices; and to promote a consecration of self in service in the home, church, community and world. The conference limit is 100. One young person, aged 15-25, inclusive, will be received from each Sunday school class, and one representative from each Christian Endeavor society until the conference limit is

reached. Expenses at the park for the eleven days of the conference need not exceed \$18. Letters of inquiry and applications should be mailed to Garry L. Cook, 821 Occidental Building, Indianapolis, Ind.

A. C. Smither Accepts Pastorate at First Church, St. Louis

Since his resignation as manager of the Christian Board of Publication, St. Louis, A. C. Smither has served as manager of the Grafeman Dairy Company of that city, and for several weeks has preached from the First church pulpit. A call having been extended to him to become pastor of this church, Mr. Smither has resigned his business position and will devote his time to building up the old Mother church of St. Louis, which is located in a difficult down-town part of the city. John L. Brandt, former minister at First, has definitely decided to remain in Muskogee, Okla., where he has been serving as pastor for a number of months.

Fulton, Mo., Leader Resigns Work for Y. M. C. A. War Service

Early in the year Murvill C. Hutchinson, pastor at Fulton, Mo., was given a leave of absence by his congregation that he might take up Y. M. C. A. service in Camp Doniphan, Oklahoma. His work has proved so successful that he has decided that his duty is in this field for the present rather than with the church; so he has tendered his resignation to the Fulton congregation. He has been in transport service for several months, and will continue in this branch, with New York as his headquarters. His family will remove to New York soon. Mr. Hutchinson will probably take some work in Columbia University while in the East.

Dr. Jenkins to Return to War Service in France

Burris A. Jenkins, of Linwood Boulevard church, Kansas City, Mo., will return to France about July 15 for special reporting service. He will remain for about two months. Prof. Arthur Braden of the Bible Chair in the University at Lawrence, Kan., will occupy Dr. Jenkins' pulpit during this period. While in Fort Worth, Tex., recently, Dr. Jenkins was visited by his soldier-son, Burris A. Jenkins, Jr., who made an aerial flight from Ellington Field, near Houston, to Fort Worth.

New Developments at Drury College

At the May meeting of the Third district, Missouri, churches, held at Monett, the new Board for the School of the Bible at Drury College was elected. The following persons constitute the Board: W. R. Self, J. H. Jones, A. C. Hayward, E. F. Leake, C. V. Dunn, F. L. Davis, all of Springfield, Mo.; W. R. Crowthers, of Golden City, Mo., and D. W. Moore, of Webb City, Mo. The Board is composed of three sections, to serve one, two and three years, respectively. At the call of the former vice-president the Board met and selected the following officers: D. W. Moore, president; W. R. Self, vice-president; H. T. West, secretary; A. C. Hayward, treasurer. Professor W. J. Lhamon, dean of the school, was elected to serve for the eighth term. After some general discussion the Board adjourned to meet at Springfield, Mo., June 22, 1918. On May 22 the entire membership of the Board met at the Y. M. C. A., at Springfield, and after dining together, proceeded to transact much

business.

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business of importance. A movement was launched to organize a Drury Association, composed of at least fifty members, to foster the general interests of the school among the churches, and to make secure financial obligations by becoming surety for \$20 each, per annum, until the work is sufficiently endowed. The membership of this association is to be distributed in the thirty-one counties comprising the Third district. Thirty thousand members are enrolled in these churches. Dean W. J. Lhamon will soon be relieved of preaching for support, that he may devote his entire attention to this important educational work.

—Charles H. Winders, of Hannibal, preached the baccalaureate sermon for

the local High School and also for the Palmyra High School.

—B. F. Hagelbarger has closed two and one-half years' service at Kent, O., and will preach at Kipton while he pursues a course in Oberlin Graduate School of Theology. During Mr. Hagelbarger's ministry at Kent, the offerings to benevolence were trebled, the Bible school was reorganized and the congregation purchased one of the finest lots in the town. There were 107 persons added to the membership during the year. In the emergency drive over \$2,100 was raised.

—The experience of George L. Snively at First church, Paris, Tex., in raising a big indebtedness on the work

there, is good evidence that it is not wise for churches to wait till after the war to clear off obligations. Mr. Snively writes that he has never known the churches to give so generously as now. At Paris, the people gave \$52,000, although the indebtedness was but \$45,000. The balance of over \$5,000 will be used in paying for an organ which has been contracted for. There were many discouraging circumstances in Paris which would apparently make it unwise to make such an effort as this at this time—no minister, a recent large fire in the city, war obligations; but there was no difficulty in winning success in this financial drive.

—Garry L. Cook, state superintendent of religious education in Indiana, has

Disciple Ministers on War Topics

**Austin Hunter, Chicago, Says
Soldiers Will Demand That
Church Shibeoleths Go**

"The only religion the soldier boy honors is a religion which disdains pretension, one which is sincere and genuine. He judges religion entirely by its fruits and the good it enables its possessor to do. When our boys come back our old shibeoleths will have to go. Religion will have to be preached as a vital power, not as a system of forms. We will have to abandon the discussion of inconsequential matters and stress the great helpful realities of our faith."

**J. N. Jessup, Los Angeles, Cal.,
Says Women Will Win the Victory**

"Women have been placed in the position of supreme sacrifice in the war. Did you ever know women to fail or quail in the face of sacrifices for God and home and native land? Never. History does not record it. The Spartan mother was typical of all. Handing her son his shield as he was departing for war, she said, 'Return with it or on it.' Here she faces the supreme sacrifice and does it unflinchingly with brave face and fearless eyes. How many mothers have said, 'It breaks my heart to see him go, but I would be ashamed of him if he did not want to go.'"

**C. C. Carpenter, Princeton,
Ill., Declares That Germany
Has Already Lost**

"Germany has been discovered and the world is wise to her plans. This is her greatest defeat, and though she would win by force, she is still beaten for the mask has been stripped from her face and she stands exposed in all her Godless plans. She has lost in the commercial subjugation of the world as well. The war has forced America to invent and discover processes to make many things that we could only get from Germany. The world has learned to do without her. She is no longer necessary to any nation."

**Ellmore Sinclair, Kansas City, Mo.,
Says, "Keep Home Fires Burning"**

"The church must help to keep up the country's spirit during the time the news is bad. The men at the front, in every sort of war service, do their best when they know their homes are safe from evil. The church is the one thing that can keep the home fires burning."

**George A. Campbell, of St. Louis,
Says a New Version of Christ's
Atonement Is Being Taught Today**

"We stand between two worlds, the one dead and the other being born, with all the nations as witnesses. If ever a people stood in the presence of a new epoch we do this day. It is quoted, 'When the guns speak, all other voices are silent.' There is no voice this day but the voice of war. Those men who are making the supreme gift of their lives that we may live beyond this year are going to come back, some of them to teach us new lessons. They will teach us a new version of the atonement of Christ and show us a new passion for the cross. Those men are learning something of the pain of Gethsemane. We must do something for them. The church that has no ministers with the boys at the front cannot preach to them after the war."

**Irreligion a Cause of the
War, Declares Orvis F.
Jordan, of Evanston, Ill.**

"The war has brought into clear contrast the difference between religion and irreligion. Religion has to do with the social ideals of life. Were we all like God, there would be no war, no selfishness, no organized murder in the world. Irreligion denies the universal brotherhood of man. The spirit of irreligion is an organized denial of the rights of

those not within the closed circle. This irreligion in recent years has cursed many a business deal and poisoned reform at its source and sometimes invaded our churches. The religion of Jesus was talked by its founder in social terms. Its baptism was connected with an ideal society, and its dream was a regenerated world."

**J. W. Leonard, of Petoskey,
Mich., Says God Has the Last
Word in This War**

"One of the greatest missions of the church is to hold the nation true to its ideals. All who have read history know that ultimately truth and right have prevailed. It shall not be otherwise in this war. God has the last word and the nation which is on God's side will win."

**"Twenty Republics Against the
War Kings," Says R. W. Wallace,
Of Winder, Ga.**

"In the last analysis, this is a war against war. 'The world must be safe for democracy,' says the President. There are more than twenty republics in the world today, and they include 1,100,000,000 people, and they control nine-tenths of the land on the globe. These people do not believe in war, they do not want war. The question is, shall they have their righteous way, or shall Germany impose her unholy will upon the rest of the world?"

WILLIAM WOODS COLLEGE FULTON, MO.

THE LEADING SCHOOL FOR YOUNG WOMEN IN THE WEST. TAKES STUDENTS READY FOR HIGH SCHOOL AND CONDUCTS THEM TO THEIR JUNIOR YEAR OF COLLEGE. EXCELLENT SPECIAL DEPARTMENTS OF ART, COMMERCE, EXPRESSION AND MUSIC. SPECIAL ATTENTION TO PHYSICAL DEVELOPMENT, GYMNASTICS, SWIMMING, BOATING, HOCKEY, TENNIS AND SKATING. WITH AN ADEQUATE ENDOWMENT MANY UNUSUAL ADVANTAGES ARE ACCORDED STUDENTS.

CATALOG AND PICTURE BOOK ON REQUEST

JOS. A. SERENA, Pres.

been in this field for nine years. Since his coming there has been a remarkable development in the churches and schools of the state in the field of religious education. Ideas as to methods of work and policies have been radically changed. For some time Mr. Cook has carried not only the Bible school work of the state, but also the Christian Endeavor secretaryship. Because of the increase in his responsibilities as Bible school leader, he has asked to be relieved of the Endeavor leadership, and Miss Ruth Day, daughter of E. L. Day, of the First church, Marion, Ind., has been appointed to this task. Mr. Cook says, "She will make good."

NEW YORK
CENTRAL CHURCH
142 West 81st Street
Finis S. Idleman, Minister

—On the afternoon of Sunday, May 19, Mr. and Mrs. Herbert Swanson, who are about to sail for their new work as missionaries at Vigan in the Philippines, were ordained to the ministry of preaching and missionary work at the Hyde Park Church, Herbert L. Willett, Edward S. Ames, Perry J. Rice and Charles Clayton Morrison participating in the service.

—Gifford Ernest has resigned from the Eldorado, Ill., pastorate, for war work. During the period of Mr. Ernest's absence at the training school for chaplains at Louisville, his wife occupied the pulpit to the satisfaction of all.

—A. L. Cole, having resigned at Brookfield, Mo., has received instructions to report in New York City July 1 for overseas Y. M. C. A. work. He will be gone at least a year. There have been 80 additions to the Brookfield membership during the nineteen months' ministry of Mr. Cole. He delivered the baccalaureate sermon to the local high school this year. There were 1,500 persons present at the service.

—George H. Brown, who has led at North Tonawanda, N. Y., for about four years, is among the ministers going overseas for Y. M. C. A. service.

—Lewis S. Cost has resigned at Columbia Avenue, Buffalo, N. Y.

—Herbert Yeuell, who has been holding evangelistic services in Hutchinson, Kan., gave his lectures on "Somewhere in France," "In the Times of Nero," "The Passion Play" and "The Kaiser" to large audiences.

—Guy W. Sarvis, now in Nanking, China, expects to sail for this country on July 8. He may go to France in war work, but no definite decision has yet been reached by him.

—Errett Gates, of Chicago, has entered the legal department of Armour & Company in this city, at their stockyards office. He is now in charge of welfare work, insurance, investigation of housing conditions, etc.

—James Small, of Hyde Park church, Kansas City, Mo., has arrived in France. He is with the 110th Sanitary Train and may be addressed in care of the American Expeditionary Forces.

—During May Secretary G. W. Muckley, of the Church Extension Board, was in the Northwest aiding in the Emergency drive in Washington, Oregon and Idaho. Mr. Booth is working in this district during June.

—B. S. M. Edwards has resigned at Clayton, Ill., after a pastorate of six years.

—The offering for Church Extension this year is especially important because of the fact that this offering must provide one-third of the \$75,000 which is needed for the completion of the new Community house for work among the Russians of New York City. The Kansas City convention recommended \$50,000 for this purpose.

—Franklin R. Payne has resigned from the work at Newton Falls, O., to accept the pastorate at Kensington Avenue, Buffalo, N. Y. He will begin his new service September 1.

—Dr. Paul Wakefield and family, who have been enjoying a furlough in this country for several months, will return to missionary service in China in the autumn.

—Burris A. Jenkins, of Kansas City, addressed the graduating class at Texas Christian University, at Ft. Worth, on June 7. While in Texas, Dr. Jenkins was invited to Dallas, where he addressed the Kewanis club on war subjects.

—C. M. Smail, acting pastor of the Borough Park church, Brooklyn, N. Y., received his master's degree from Columbia University this month, majoring in the philosophy of education. Mr. Smail is now under an appointment of the Y. M. C. A. for war service overseas and will sail the last week of the month.

—John R. Ewers writes that four churches are now cooperating in the outdoor union services which are being held on the new East End, Pittsburgh, church lot. On the first evening there were 500 persons present, on the second 750 and on the third about 1,000. "The fellowship is delightful," Mr. Ewers writes.

—The death is reported of Mrs. Charles B. Newman, widow of the late Disciples leader, who ministered at Detroit, Mich., for a number of years. Mrs. Newman's death occurred May 29, at Detroit.

—The Sunday schools of Sixth District, Missouri, will observe a patriotic Sunday on June 30. Included in the programs suggested for the schools by District Secretary J. H. Jones is the poem "For Me," recently published in THE CHRISTIAN CENTURY.

—N. O. Rogers, of the Osawatomie, Kan., church, has been given a leave of absence by his congregation, and is now at the training school for chaplains located at Camp Taylor, Louisville, Ky. He will be there about five weeks.

—Harry L. Ice, of the Beaver Falls, Pa., church, was elected president of the Beaver County Bible School Association at its annual meeting, held at Woodlawn, Pa., June 11 and 12. John R. Ewers, of Pittsburg, addressed this convention on the subject, "The Conquering Spirit." Mr. Ice writes that his address was the climax of the convention.

ST. LOUIS
UNION AVENUE
CHRISTIAN CHURCH
Union and Von Versen Aves.
George A. Campbell, Minister

—John Hewitson, pastor at Kidder, Mo., delivered the Mothers' day sermon at East Broadway church, Sedalia, Mo.; the Memorial day sermon at Humboldt, Neb., and an Oddfellows memorial sermon at Kidder, Mo.

—W. H. Book, of Columbus, Ind., recently received a call to West Side church, Springfield, Ill., but his present congregation will not let him go. Mr.

Book has served at Columbus for more than thirteen years.

—W. A. Ross began his service as pastor at Fort Madison, Ia., on June 9.

—C. M. Chilton, of First church, St. Joseph, Mo., has been elected president of the St. Joseph Ministerial Alliance.

—A. R. Liverett, now of Central church, Spokane, Wash., delivered the baccalaureate message to the graduating class of Spokane University this year, his theme being "Despise Not the Day of Small Things."

MEMORIAL CHICAGO
CHURCH OF CHRIST
(Disciples and Baptists)
Oakwood Blvd. West of College Grove
Herbert L. Willett, Minister

—Irl R. Sidwell, of the Hurst, Ill., church, has been in a meeting, with J. W. Seniff assisting in the music. Seventy-five accessions were reported for the first three weeks.

—R. H. Robertson, Illinois District evangelist, writes that he has just returned from a visit with his son, J. Barbee Robertson, who ministers at Owenton, Ky., after graduating from Transylvania College of the Bible. "Hersey has not hurt him," the elder Robertson writes of his son.

—Herbert Smith, of the Congo, reports that a conference of all the mission stations of Congo met at Luebo, in the Kasai, from Feb. 21 to March 4. There were seventy-three missionaries present. Five of the Foreign Society missionaries were in attendance. Luebo is a station of the Southern Presbyterian church.

—R. H. Tanksley, recently of the Hughesville, Mo., church, is now serving First church, Moberly, Mo., having preached his first sermon there the first Sunday of this month.

—Plans have been completed for the construction of a new church building at Independence, Mo., to replace the one that burned last February. The new structure will cost \$100,000, and will be similar to the former one. Work will begin immediately. J. E. Wolfe, the new leader at Independence, is meeting with marked success in his work there.

—Prof. W. S. Athearn gave an address at the International Sunday School convention, which is being held at Buffalo, June 19-25. W. C. Pearce also gave addresses.

—B. F. Stallings has resigned the pastorate at Seymour, Tex., to accept the work at Holyoke, Colo.

—Jasper T. Moses, who has been teaching and preaching in Pueblo, Colo., for a number of years, is soon to leave for duty overseas, possibly with the Portuguese troops.

—P. A. Sherman, missionary in India, has been serving with the Y. M. C. A. in Mesopotamia and India. Mrs. Sherman, who is now in Michigan, will soon join Mr. Sherman, and they will remain in Y. M. C. A. work until the end of the war. Mr. Sherman expects to go to East Africa for a time.

—Kelly O'Neal, minister at Payne Avenue church, North Tonawanda, N. Y., writes that the Children's Day offering in the Sunday school there made a record in per capita giving. With a membership of only about 195, \$578.35 was raised on Children's day, although the aim for the day was but \$400. This giving came just after a pledge of \$1,200 had been made for the Emergency drive.

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—Ward E. Hall, of the Great Lakes Naval Station, Chicago, will preach at Waukegan, Ill., during the summer. A Waukegan paper reports that Mr. Slaughter, of the University of Chicago, has been called to this work, to begin service August 1.

THE EMERGENCY CAMPAIGN

The Emergency Campaign of the Men and Millions Movement secured \$1,900,000 in pledges. The larger part of these pledges are payable on or before July 4, 1918. The money was pledged by earnest people who were aroused over the critical situation in the enterprises of the Brotherhood for missions, education and benevolence, which was created by the war. The situation can only be met by money. All of the societies and institutions are in need of immediate funds. The big word now is collection. Enough money has been pledged to relieve the great needs of the hour. Every state officer, every district and county committee, and every local church should give itself unreservedly to the collection of the pledges. We must not fail at this point. The same organization, the same enthusiasm, the same determination used to secure the vast sum in pledges, must be used now until every dollar is collected and applied to the relief of the Emergency.

All checks should be made payable to the Men and Millions Movement and all remittances sent to the offices of the Movement, 222 West Fourth St., Cincinnati, Ohio.

TRANSYLVANIA COLLEGE AND COLLEGE OF THE BIBLE

Mr. Carl Fortune, the 18-year-old son of Prof. A. W. Fortune of the College of the Bible, not only took first honors in the graduating class of the Lexington High School, but made the best record ever attained by any student in that institution. He also received the prize of \$25 in gold from James Lane Allen for the best essay on "Pioneer History of Kentucky."

Courses in mechanical drawing have been introduced into Transylvania to meet the demands growing out of the world war conditions.

Prof. T. A. Hendricks and family have taken up their home in Hamilton College, the junior college of Transylvania. Prof. Hendricks was elected to the presidency of this institution recently, succeeding Prof. E. W. McDiarmid.

President R. H. Crossfield has completed more than a score of high school commencement addresses, speaking in Kentucky, Tennessee and Illinois. His last address was given before the graduating class of the Lexington High School.

Librarian Mrs. Chas. F. Norton has returned to Chicago University for the summer quarter, where she will receive her degree at the end of the summer.

Mr. James Lane Allen, an alumnus and former instructor in the college, has signified his purpose of presenting an autograph set of his works to the library. Mr. Allen is a warm friend of the institution.

President Crossfield has accepted an invitation to give an address at the Michigan State Convention, to be held at Crystal Lake. He will also give addresses before a number of teachers' institutes in Kentucky, and is one of the state speakers of the War Stamp Campaign.

Prof. W. C. Bower is attending the International Sunday School Convention held at Buffalo. He is a member of the International Lesson Committee, and is the chairman of the Lesson Committee of the Disciples of Christ.

The following curators of Transylvania were elected to serve five years: S. D. Goff, Winchester; Joab H. Banton, New York City; W. W. Estill, Lexington; John T. Hinton, Paris; Jos. Botts, Lexington; Matt S. Walton, Lexington; Nathan Elliott, Lexington; Homer W. Carpenter, Richmond. The following trustees were elected to serve six years: Jos. W. Hagin, Covington; W. J. Thomas, Shelbyville; B. R. Jouett, Winchester. W. Hume Logan of Louisville was elected chairman of the Board of Curators of Transylvania and J. H. MacNeill, of Winchester, chairman of the Board of Trustees of the College of the Bible.

W. G. Eldred, after an absence from college of fourteen years, and for the past six years minister at Eminence, Ky., returned to the College of the Bible last September, and received the degree of P. Th. B. at the last commencement. He also won a prize of ten dollars in gold for the best oration.

Professor R. E. Monroe has been granted a leave of absence for next year in order to engage in war work.

MISSOURI CONVENTION AT ST. JOSEPH

This year's convention of the Missouri churches was held in the new building of First church, St. Joseph, June 10-13. In 1888 this congregation entertained the convention. M. M. Goode, J. C. Creel and J. W. Boulton were the only ministers present in 1888 who were also present in 1918.

The Ministerial Association, the successor to the Missouri Christian Lecture-ship, had its sessions Monday evening and Tuesday morning. George A. Campbell presided, and Dr. W. R. Dobyns, presbyterian leader of St. Joseph, gave the evening address. "Over the Top" was applied to the opportunity and duty of the church.

Tuesday morning offered the following program: "The War as Affecting Our View of God," Henry P. Atkins, Mexico; "The War as Affecting Our View of Vicarious Suffering," George L. Bush, Carrollton; "The War as Affecting Our View of Salvation," Baxter Waters, Lexington; "The War as Affecting Our View of Church Union," B. G. Reavis, Mexico; "The War as Affecting Our View of Immortality," John P. Jesse, Excelsior Springs; "The War as Affecting Our Church Program," C. H. Winders, Hannibal.

Tuesday afternoon and evening is always given over to the C. W. B. M. This year some new and advanced plans were proposed to the women, these being in harmony with their slogan, "Missouri women leading the way." Mrs. Josephine M. Stearns gave a strong message at the evening hour.

The two days' sessions of the Missouri Missionary Society were largely devoted to the business of this organization. What is known as the "Missouri Plan" makes the annual gathering a meeting for the transaction of business. It is a serious effort to care for all the churches through an organization that reaches out to the last church and to every member of the church. The corresponding secretary, R. B. Briney, presented the report of the state board, covering the work of the whole state by districts. It was

the greatest report in the history of this society. The treasurer, J. S. Donaldson, reported all bills paid and some \$1,300 balance in the treasury. This financial feat was fittingly recognized by unanimously voting \$500 to buy government bonds and place them to the credit of the permanent fund.

J. E. Davis called attention to the evidences of progress in the report, strikingly contrasting this report with those made a few years ago. W. G. Johnston directed attention to the statesmanship manifest in the program and the results attained. R. W. Lilly presented the challenge of the report. The beloved A. W. Kokendoffer's presidential address was a fitting climax to this remarkable session.

The afternoon was assigned to the Bible school and Christian Endeavor, Richard Heilbron speaking for the former and Frank Lowe for the latter. Dr. H. L. Willett spoke on "The Reunion of Christendom" at the evening hour.

Thursday was mostly devoted to business and the adoption of plans for the new year. M. M. Goode gave a unique address on "The Permanent Endowment of the Missouri Work." L. W. McCreary, fresh from service in one of the great army cantonments, reported this work in one of the best speeches of the convention. "The Church and the Great War" was handled in a masterly way by Dr. H. L. Willett. Burris A. Jenkins delivered a closing patriotic address before a great audience.

The devotional periods of the convention were all centered about the theme, "The Call of the Church." The following leaders participated in this feature of the program: B. L. Smith, J. B. Hundley, J. W. Kilborn, Arthur Stout, C. H. Swift and Hon. R. F. Lozier.

The next convention goes to Carthage. C. C. Garrigues is the new president. C. M. Chilton, assisted by the other ministers in St. Joseph, earned only words of praise for the way they entertained the convention. Missouri hospitality was at its best in St. Joseph.

G. L. BUSH.

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